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DATE, 1893.	SUNDAY OF THE ECCLESIASTICAL YEAR.	SUBJECT OF LESSONS.	THE SCRIPTURE LESSON.	TEXT TO BE LEARNED.	CATECHISM TO BE LEARNED. So arranged as to be reviewed on the first Sunday of the month.
Dec. 3rd	1st Sunday in Advent,	The Virgin Mary,	St. Luke 1:26-33; 46-55.	St. Luke 2:19.	"What is your name?" to "What did your?"
Dec. 10th	2d Sunday in Advent,	Simeon,	St. Luke 2:25-36.	St. Luke 2:32.	"What did your?" to "Dost thou not think?"
Dec. 17th	3d Sunday in Advent,	St. John the Baptist,	St. John 1:19-34.	St. John 1:34.	"Dost thou not think?" to "Rehearse the Articles."
Dec. 24th	4th Sunday in Advent,	The Shepherds.	St. Luke 2:1-20.	St. Luke 2:20.	"Rehearse the Articles," to "What dost thou chiefly?"
Dec. 31st 1894.	1st Sunday after Christmas,	The Magi.	St. Matthew 2:1-12.	St. Matthew 2:10.	"What dost thou chiefly?" to "You said."
Jan. 7th	1st Sunday after Epiphany,	The Doctors in the Temple.	St. Luke 2:41-52.	St. Luke 2:47.	REVIEW.
Jan. 14th	2d Sunday after Epiphany,	Nicodemus.	St. John 3:1-13.	St. John 3:2, begin at "Rabbi."	"You said," to "Thou shalt not take."
Jan. 21st	Septuagesima Sunday,	The Woman of Samaria.	St. John 4:5-30.	St. John 4:29.	"Thou shalt not take," to "Honor thy father and thy mother."
Jan. 28th	Sexagesima Sunday,	Simon the Pharisee.	St. Luke 7:36-50.	St. Luke 7:49.	"Honor thy father and thy mother," to "Thou shalt not steal."
Feb. 4th	Quinquagesima Sunday,	Zaccheus the Publican.	St. Luke 19:1-10.	St. Luke 19:8.	REVIEW.
Feb. 11th	1st Sunday in Lent,	The Inquiring Greeks.	St. John 12:20-36.	St. John 12:21.	"Thou shalt not steal," to "What is thy duty towards God?"
Feb. 18th	2d Sunday in Lent,	The Leper and the Centurion.	St. Matthew 8:1-13.	St. Matthew 8:2.	"What is thy duty towards God?"
Feb. 25th	3d Sunday in Lent,	Bartimeus.	St. Mark 10:46-52.	St. Luke 18:38.	"What is thy duty towards thy neighbor?"
Mar. 4th	4th Sunday in Lent,	Syrophenician Woman.	St. Matthew 15:21-31.	St. Matthew 15:25.	REVIEW.
Mar. 11th	5th Sunday in Lent,	Judas Iscariot.	St. Matt. 26:14-16, 47-50; 27:3-10.	St. Matt. 27:4; begin "I have sinned."	"My good child," to "How many Sacraments?"
Mar. 18th	6th Sunday in Lent,	Pontius Pilate.	St. Matthew 27:11-26.	St. Luke 23:4.	"How many Sacraments?" to "What is the **sign** in Baptism?"
Mar. 25th	Easter Day,	The Roman Soldiers.	St. Matthew 27:62-66; 28:1-15.	St. Matthew 27:54.	"What is the **sign?" to "What is required?"
April 1st	1st Sunday after Easter,	St. Mary Magdalene.	St. John 20:1-18.	St. John 20:18.	REVIEW.
April 8th	2d Sunday after Easter,	The Two Disciples at Emmaus.	St. Luke 24:13-35.	St. Luke 24:29.	"What is required?" to "Why was the Sacrament?"
April 15th	3d Sunday after Easter,	Mary and Martha.	St. John 11:30-46.	St. John 11:27.	"Why was the Sacrament?" to "What are the benefits?"
April 22d	4th Sunday after Easter,	Lazarus	St. John 11:1-29.	St. John 12:9.	"What are the benefits?" to the end.
April 29th	5th Sunday after Easter,	The Disciples at the Sea of Tiberias.	St. John 21:1-17.	St. John 21:7; begin "Therefore that Disciple."	"Rehearse the Articles of thy belief."
May 6th	Sunday after Ascension,	St. Stephen.	Acts 6:8-15; 7:54-60.	Acts of the Apostles 7:56.	REVIEW.
May 13th	Whitsun Day,	"The One Hundred and Twenty."	Acts 1:12-26; 2:1-4	Acts of the Apostles 2:17	"The Lord's Prayer."

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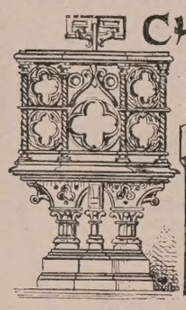

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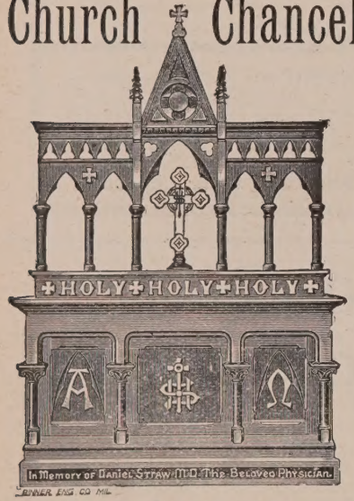

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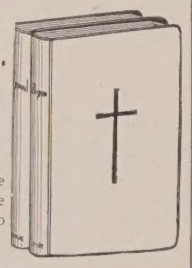

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The Living Church, 162 Washington st., Chicago. - - Ill.

The Living Church

Saturday, December 2, 1893

"Behold, Thy King Cometh."

BY MARGARET DOORIS

The King is coming, coming,
An army militant
Is going forth to meet Him
With hearts all jubilant,
I see their flashing armor,
The sword, the shield divine,
And 'neath the gleaming helmets,
The King's own cross and sign.

I see the glint of banners,
And 'midst the joyous song,
The herald's voice proclaiming
Throughout the mighty throng:
"The King is coming, coming,
Prepare for Him the way!
Go spread the palm and holly,
Victorious laurels lay."
Cast out earth's pomp and glory,
Fight not for worldly fame;

Go win men's hearts to Christ the King,
And conquer in His name.
Go deck the courts with stately firs,
Where they shall pay their vows,
And weave with fragrant cedar
The shining holly boughs.

For lo! the King is coming,
Is coming to His own,
With joyous hearts and willing hands,
Prepare for Him a throne.
Make ready for His coming,
Go help to smooth the way,
Join in the glad hosannas,
And palms of victory lay.

Each day the King draws nearer,
If vigilant O soul!
While working, waiting, watching,
Thou wilt hear His chariot roll.
In the grey dawn when He cometh,
The joy bells all will ring,
And the earth with rapturous homage
Will welcome Christ the King!

News and Notes

IT IS ANNOUNCED that Dr. Barrows, under the sanction of the directors of the Columbian Exposition, will soon publish the history and proceedings of the late Parliament of Religions. Being the originator and manager of the great enterprise, having given three years of his time to its achievement, and having at his disposal all the documents needed, he and he alone is competent to produce a correct and adequate account of it. Incomplete and unreliable newspaper reports of the Parliament are being worked over into books and advertised for sale, but of course the standard and only complete record will be that of Dr. Barrows.

THE BISHOP OF WORCESTER, known as an extreme Low Churchman, has aroused considerable criticism in the Eng'ish Church press, by promoting to one of the best livings in his diocese—St. Thomas', Coventry—a young man only four years in Holy Orders, over the heads of numerous deserving men of many years' standing, and in the face of a petition from the parish for the appointment of a much-respected curate of Coventry. It does not appear that the successful candidate had made any special reputation for himself. He is a graduate of Cambridge, but carried off no honors. One qualification he has: he is the son of Archdeacon Farrar who is the Bishop's chaplain and intimate friend. But there is a strong feeling in England that the time has come when patronage should be no longer bestowed in this way, and that such methods are especially inconsistent in men who have constituted themselves the sternest critics of abuses in the Church.

The Episcopal Recorder, organ of the Reformed Episcopal Church, contributes some interesting facts relating to Bishop Riley. It says that: "He went to Mexico as a sort of volunteer missionary. On his own responsibility, and while yet a minister of the Protestant Episcopal Church, and without consulting its ecclesiastical authorities, he organized a Church, and prepared a book of prayer for its use." This we believe to be a true account, so far as it goes, of the origin of the so-called "reform movement" in Mexico. *The Recorder* proceeds to tell us that Mr. Riley proposed, in 1873, "that Bishop Cummins should withdraw from the Protestant Episcopal Church and become the head of the 'Church of Jesus' in Mexico. His purpose failed, and he drew away from us." Every fresh development relating to this man's career renders it more difficult to understand why our bishops should ever have placed any confidence in his statements, much less have imparted to him by consecration, the episcopal character.

IT IS INSTRUCTIVE to discover that there is in the bosom of the Reformed Episcopal Church—among its chief leaders, in fact—a profound feeling of dissatisfaction and disappointment. The Rev. Mason Gallagher, one of Bishop Cummins' original adherents, deplores the present condition of things and asks an explanation of its cause. He says that "a portion of our Church has been impressed from the beginning of our present system with its inherent defects." As they are said to have commenced with about forty ministers, and have now, after twenty years, only one hundred and twenty, the growth has indeed been slow. There is but one radical cure for the evils complained of, and that is a return to the Church from which they so needlessly seceded. Our own authorities might well take this matter into consideration. As we understand the position of these men, they are at least in harmony with us in the fundamentals of the Faith, and are far enough from the position of the rationalists and infidels who are at present so boldly coming to the front.

THERE ARE many indications that the trade unions and labor organizations of the past few years are breaking down. The recent scene in the meeting of the Knights of Labor, in Philadelphia, is a signal instance of this. It seems evident that this organization, lately so powerful, will hardly be able to resuscitate itself. The charges and counter-charges so freely made on that occasion are a sad illustration of the fact that selfishness and greed are as rife among the working men as among their employers. To a Christian it becomes constantly more evident that no power in this world is sufficient to enable men to live together in peace, except the power which lies in Christian principles. The decay of strength is as evident in the minor organizations as in the greater. They had grown autocratic in their dealings with employers and often excessively tyrannical towards their own members. We do not look for the abolition of unions, but their re-organization upon better lines. Even mere selfish considerations must in time force the conclusion that it is necessary that a method be devised which recognizes the interests of both parties, the employer and the employee.

THE BANK OF ENGLAND is an institution which has gone on so long without any vicissitudes such as the outside world has known, that it has come to be considered almost as impregnable as the everlasting hills. "As safe as the Bank of England" has become a proverb. This great bank was first established in 1694, in the reign of William of Orange, and proved an immediate success. It enabled the government to carry on the war against France by means of the loans which it easily raised, amounting to $60,000 in ten days. As the State was pledged to repay the money thus advanced, the enterprise contributed greatly to the stability of the new government, as it was feared that the Stuarts if restored, would at once repudiate the obligations of its predecessor. After more than a century, a determined run for gold, growing out of the vicissitudes of the war at that time waged with revolutionary France, brought about, in 1797, a temporary suspension of specie payments. The bank since that time has passed through many monetary panics without harm and has been a pillar of strength to the business world of Great Britain. The charter of the bank was renewed in 1844 with alterations which greatly added to its strength. It has been managed with wonderful skill and caution. It is no wonder, in view of its history, that the reports of embarrassment or mismanagement which have been rife during the last few weeks should cause great uneasiness. It is now given out that no great losses have occurred. But the result has been the retirement of the chief cashier, of more than thirty years' standing. Meanwhile it is reported that the English public will have nothing to do with any but high-class investments, no matter how low the rate of interest.

THE following letter of congratulation was addressed by His Grace, the Archbishop of Canterbury, to the Archbishop of Upsala, Primate of the Swedish Church, on the recent Festival of the Tercentenary of the Reformation in Sweden:

To the Most Reverend the Lord Archbishop of Upsala:

Your Grace.—I hope that it may be permitted me to convey to the Church of Sweden in your venerated person, my most hearty congratulations on the anniversary of the third century, after that great meeting which took place in your Grace's Cathedral city, whereby the yoke was broken, which the Papal See sought to lay upon your Church and your people.

That is an event for which the English National Church cherishes the deepest sympathy.

I trust that this great memorial festival may have the result of keeping before the minds of men the actual facts of history, and the hollowness of the claims which were then repudiated.

And this is my earnest prayer, that the full power of God's Holy Word, made accessible to the people, interpreted by a faithful and intelligent clergy, and illuminated by all the light which the progress of science and criticism can afford, may, by the grace of the Holy Spirit, bear fruit in the souls and lives of a truly Christian people.

I have the honor to remain, your Grace's most obedient servant and brother in Christ,

EDWARD CANTUAR.

Lambeth Palace, S.E.

Brief Mention

Peter Tschaikowsky, the famous Russian composer, died Nov. 5th.——*Apropos* of some things said at the recent Church Congress, the words of the Archbishop of Canterbury at his recent visitation, are timely: "If there be one thing more than another in which the English Church rejoices, it is the sacredness of her orders; if there be one thing more than another she is agreed upon, it is the necessity of maintaining them inviolate."——A Mr. Wm. Brown of New Hampshire is reported to have been the distributor of the largest number of Bibles in the world. From 1849 until his death last year at the age of 76, he gave out 120,000 copies of the Scriptures. During the two years preceding his death he canvassed 239 towns and visited 80,000 families. ——The recent session of the New England Conference of Charities and Correction brought out some significant facts. In Maine the almshouses are decreasing in number, "the poor and dependent having been taught to help themselves"; in Massachusetts pauperism is diminishing, there being now only seven paupers to every 1,000 as against ten to 1,000, twenty years ago. The Rhode Island penal institutions are under the care of a commission, and are thereby kept out of "practical politics."——One of the largest trade organizations in St. Paul, the Jobber's Union, have announced that they will not hereafter employ persons frequenting pool or gambling rooms. It would be well for our great cities if such action was widely followed. ——The list of American men of letters is again reduced by the death of Francis Parkman, the author of a series of volumes on the early history of our country, which will not easily be surpassed or superseded. "The Pioneers of France in the New World," "The Jesuits in North America," "The Great West", "The Old Regime in Canada," "Count Frontenac and New France," "Montcalm and Wolfe," and "A Half Century of Conflict," are his principal works. Always an invalid and for three years unable to bear the light of day or to read or write, his literary achievements are a marvel.

Church of England

A coadjutor bishop is to be appointed for Cape Town, S. Africa, in consequence of the ill health of the Metropolitan. Choice has fallen upon the Rev. Alan Sumner Gibson, of Corpus College, Oxford. Taking his degree in 1879, he became vice-principal of the Missionary College at Burgh-le-Marsh, and for the last ten years has worked with great devotion in Kaffraria, among a variety of native tribes—an experience which will be of great service to him as a bishop.

One of the new bishoprics to be created in Japan will be filled by the Rev. Henry Evington, who has been a missionary in that country in the employment of the C. M. S. for nearly twenty years. Mr. Evington has been examining chaplain to Bishop Bickersteth, who has now returned to Japan.

Canada

A new parish—St. George's—has been taken from that of All Saints' in the city of Hamilton, diocese of Niagara, and the Rev. L. G. A. Roberts, from the diocese of Montreal, has been chosen as the first rector. The ruri-decanal chapter of Lincoln and Welland met in St. Thomas' church lately, when a number of the clergy of the diocese of Niagara were present. They met for the purpose of electing a rural dean. The morning was spent in the study of the Greek Testament and the Prayer Book. A good paper on pastoral visiting was read in the afternoon, and the subject of prison reform, among others, discussed.

An interesting service was held lately in St. Barnabas church, diocese of New Westminster, B. C., to celebrate the close of the salmon fishing for the year, an industry in which many of the congregation have a part. The church was very effectively decorated, a salmon net 300 yards long being festooned quite round the church, while sails, mast, and oars, were placed against the walls. Beautiful floral decorations adorned chancel, lectern, and pulpit. Much of the work was done by some fishermen from Newfoundland. The largest congregation the mission has yet seen was present at Evensong, and all the services were characterized by great heartiness. The Bishop of the diocese held a Confirmation on the 3rd, in the church. The opening of the new Indian Hospital at Lytton, was a very interesting occasion. The benediction of the building was performed by the Bishop of the diocese (New Westminster), assisted by the clergy of the mission and the rector of Esquimalt. The Bishop, vested in cope and mitre, with the clergy, acolytes, and visitors, passed in procession round the hospital, singing the 18th Psalm, after which the various wards and offices were visited. The supervision of the hospital work has been undertaken by Sister Frances, of St. Luke's Home, Vancouver, for the present. A fine set of brass ornaments for the Communion Table, and a set of red silk vestments, have been presented to St. Paul's church, Lytton. The work of the Chinese mission there is prospering greatly. A very impressive service took place on the 25th, when six Chinamen were baptized in presence of a large congregation.

A large sum is needed for repairing Christ church cathedral, Montreal; the Caen stone, of which a great deal of the outside is built, crumbles away in the climate of Canada, and has constantly to be replaced by Ohio stone. The question is raised whether part of this expense, which is constantly recurring, should not be borne by the diocese at large, as it is a heavy drain upon the funds of the church, which, being the cathedral, has a claim upon other than its own parish.

New York City

A meeting was held at the See House last week, of the committee of the General Convention on revision of the canons. The session lasted two days, and did not complete the business in hand. There were present, the Bishops of Quincy, Albany, Western New York, and Ohio, and the Rev. Drs. Saunders and Hoffman.

Last week the first anniversary took place of St. Andrew's Rescue Mission, a work begun a year ago by the Brotherhood of St. Andrew, connected with St. Andrew's church, Harlem. Mission services have been regularly conducted under the direction of a Brotherhood man, Mr. Frederick Steil, with so much success, as to lead to a hope of future growth, and important permanent results.

On Tuesday, Nov. 21st, the annual meeting of the foreign committee of the Woman's Auxiliary was held in the hall of the Young Woman's Christian Association. Bishop Whitaker, of Pennsylvania, presided in the absence of Bishop Potter. Addresses were made by Bishop Ferguson and Mrs. Brierly, of the African mission, and Mrs. A. T. Twing. Unusual interest was manifested.

The president of Hobart College, the Rev. Dr. E. N. Potter, has arranged for a reception and supper in this city to the alumni of the college and the members of the Church University Board of Regents. The affair is to take place in the Hobart Hall of the See House, Lafayette Place. The Rev. Dr. Chas. F. Hoffman, of All Angels' church, who has already given liberally to Hobart College, has just sent a check of $1,000 as a subscription to its miscellaneous and \ d fund.

On Thursday afternoon, Nov. 23rd, a meeting of special interest in the direction of Christian unity was held in Hardman Hall. The meeting was called by the Rev. Dr. William R. Huntington, in conjunction with Dr. Chas. Cuthbert Hall, pastor of the first Presbyterian church, Brooklyn; Dr. Geo. Dana Boardman, pastor of the first Baptist church, Philadelphia; and Dr. Amory H. Bradford, pastor of the first Congregational church, Montclair, N. J. Hon. Seth Low, LL. D., President of Columbia College, occupied the chair, and an audience partly composed of ministers of all religious denominations, listened to a paper on the topic; "The Historic Episcopate as a Basis of Christian Unity" read by the well known Presbyterian divine, Prof. Charles W. Shields, D.D., LL. D., of Princeton.

At the church of the Heavenly Rest, the Rev. Dr. D. Parker Morgan, rector, the large chancel window was removed on Monday, Nov. 20th, to make room for the window which Mrs. Geo. Lewis, Jr., will present to the church in memory of her mother, Mrs. Moses Taylor. The window, which will be one of the largest and finest in the city, was executed in England. It has not yet arrived, but the space in the chancel wall will need to be enlarged to make room for it, and the stone work is now in process of construction. On the arrival of the work of art, it will be placed in position under the supervision of Mr. Adrian Buck. The design is elaborate. Martyrs and saints are grouped on one side and adoring patriarchs on the other side, of a central cross from which rays of light radiate, and beneath which angels and cherubs are swinging censers. Over all are seen figures of archangels, and a heroic recording angel. The colors are so arranged as to harmonize with, and illumine the richly decorated interior of this exceptionally artistic church. Effort will be made to have the ceremony of unveiling take place on New Year's Day. There will soon be placed in the chancel a new set of stalls in antique oak, for the clergy and vested choir. Dr. Frederick Humphreys, a warden of the church, will pave the chancel floor with mosaic to match that recently laid in the aisles, and already described in the columns of THE LIVING CHURCH. A fine new pulpit was lately unveiled by the rector in the presence of parishioners and friends, who assembled by special invitation. It is of antique oak in massive structure, and is ornamented with panels of bronze. These latter are wrought in delicate fret-work of beautiful design. The central panel is solid and has appropriate *relievo* work. The structure has been in process of erection for some time under the supervision of Messrs. Cox, Buckley and Sons. It is a gift from Mrs. Browning in memory of her sister, the late Mrs. James Wilkinson.

Philadelphia

Mr. Ernest T. Allen, organist of the church of the Covenant, has been appointed organist of Christ church chapel.

Advent services for business men will be held at St. Paul's church, the Rev. Dr. C. Ellis Stevens, rector, during the first week in Advent, with the co-operation of the central council of the Brotherhood of St. Andrew.

A very beautiful baptistery has been given to the church of the Atonement, the Rev. Dr. I. N. Stanger, rector, by the Sunday school and Bible classes of that parish, in memory of the late Miss Grace Watson, a daughter of the Rev. Dr. Benjamin Watson, rector *emeritus*, and who, for several years, was a teacher in the infant school.

The 11th anniversary of the Home of the Merciful Saviour for crippled children was observed on the 18th ult. Services in the chapel at 11 A. M., were conducted by Bishop Whitaker, assisted by the Rev. J.N. Blanchard and the Rev. R. F. Innes, chaplain. Luncheon was afterwards served, and there was a sale of fancy work in the afternoon.

St. Paul's church, which has been conducted for some time past as a mission of St. James' church, terminates its relation to that parish, Dec. 1st. The vestry of St. Paul's has unanimously elected the rector of Christ church, the Rev. Dr. C. Ellis Stevens, to its vacant charge, as successor to the late Rev. Dr. T. K. Conrad. Dr. Stevens will administer the mission in connection with Christ church, with the aid of an additional assistant minister.

The decease of Mr. William Brown in his 67th year, for 33 years chime-ringer of St. Stephen's church, occurred on the 16th ult, his last service in that capacity being on the 8th ult. He was a native of England, and an adept in change-ringing. He rang the Centennial chimes in this city, and when they were removed to the cathedral of the Incarnation at Garden City, he rang the opening chime there. He also opened the chimes of Holy Trinity, at West Chester, and St. Paul's, Cheltenham, Pa., and was often employed to test the tones of church bells throughout the city.

As Holy Trinity memorial chapel has been so well provided for by the Wilstach legacies, the parish church of the Holy Trinity has commenced a mission at 23rd and Tasker sts., where the rector, the Rev. Dr. W. N. McVickar, preached the opening sermon on Sunday evening, 12th ult. A Sunday school has been organized at this locality, and if the attendance at it and on the Church services will warrant it, the erection of a parish building will become a necessity for the new mission.

The Rev. Samuel S Chevers, a priest of the diocese of New Jersey, entered into rest eternal on Sunday, 19th ult, at his residence, 4246 Regent Square, West Philadelphia. He was a son of the late Rev. M. L. Chevers, a chaplain of the United States Army, and prior to his resignation of his last charge, St. Andrew's church, Bridgeton, N.J., had been rector of Trinity church, Shamokin, diocese of Central Pennsylvania. Owing to declining health, he had not officiated for sometime, and latterly removed to this city. The burial office was said on Tuesday, 21st ult, at his residence, by the Rev. L. W. Doggett, assisted by the Rev. R. W. Forsyth, after which the body was sent to Hampton, Va., for interment. Mr. Chevers was unmarried.

The Bishop White Prayer Book Society held its 60th anniversary at old St. Peter's church on the evening of the 19th ult. The devotional services were in charge of the rector, the Rev. Dr. J. Lewis Parks, and the sermon was preached by the Rev. Dr. Thomas A. Tidball. The report of the society read by the secretary, James C. Biddle, Esq., gave the number of books distributed during the year as 11,884. These were sent to almost every state and territory in the union. Prayer books were supplied to libraries, public institutions and seamen, and reached 36 dioceses. Contributions for the year amounted to $4,160 88, and from the preceding year a balance of $1,173.40 had been carried over. The expense of printing and distributing for the year was $5,158.28.

The 4th annual meeting of the Italian Ladies' League was held on the 20th ult, in the church of L'Emmanuello. After Evening Prayer said by the Rev. Messrs. Elwyn and the rector, M. Zara, an address was made by the Rev. Dr. W. N. McVickar. At a subsequent business meeting the following officers were elected; President, Mrs. O. W. Whitaker; vice-president, Mrs. C. G. Sower; treasurer, Mrs. L. J. Des Granger; secretary, Miss E. M. Roberts; and an executive committee of eight ladies. The league was organized in the autumn of 1889, and the only two branches of work attempted this year were the payment of the salary of one teacher in the parish school, and the support of the sewing school.

At the church of the Nativity, the Rev. Llewellyn Caley, rector, a Quiet Day, preparatory to the Mission, is to be observed on Friday, Dec. 1st. The Advent Mission commences on Dec. 3rd, and terminates Dec. 10th. The Rev. Lindsay Parker, Ph. D., rector of St. Peter's church, Brooklyn, L. I., is the missioner, who will also conduct the services on the Quiet Day. The corporation of the church of the Nativity, has purchased two properties immediately adjoining the church on the north, paying $8,500 for the same, of which $4,000 is to remain on mortgage; the lots together measure about 24 feet on 11th st., with an average depth of 124 feet.

St. Timothy's Working Men's Club celebrated its 20th anniversary by a special service in the parish church, Roxborough, on Sunday evening, 19th ult., with an elaborate choral programme, the sermon being preached by the Rev. Dr. S. D. McConnell. On the evening of the next day, the 20th annual meeting was celebrated in Institute Hall, the Rev. Robert E. Dennison, rector of the parish, presiding. The secretary's report showed that during the past year 10,569 visits to the club rooms have been made, 24 new members added, and 2 re-instated, making the present membership 169. The Ladies' Library Association has a membership of 34. The library contains 4,100 volumes, 147 books having been added the past year. In connection with the library is a large reading room. The association has, during the year, revived the monthly free entertainments known as "Club Nights," and is arranging to re-open the technical school. The Beneficial Association reports receipts, $306.19, all of which has been expended. The treasurer's report shows receipts from all sources, $688.34; expenditures, $669.32. Addresses were made by the Rev. Messrs. Dennison and Halsey, and Messrs. J. Vaughan Merrick and James Christie. Selections on the piano were rendered by Herbert Christie, and R. R. Shronk gave a series of "Chalk Talks." The officers of the club are: President, Rev. R. E. Dennison; vice-president, J. Vaughan Merrick; secretary, J. A. C. Goell; treasurer, John J. Strader; and an executive committee in addition to the officers, of 10 laymen.

The dedication festival of St. Clement's church, the Rev. A. B. Sharpe, rector, was celebrated on St. Clement's Day, 23rd ult., with an imposing ceremonial. There were celebrations of the Holy Eucharist at 6, 7, and 8 A.M., the altar being handsomely decorated with flowers and glowing with a profusion of lights. At 11 A.M., there was a solemn High Celebration. The music, rendered by the choir, under the direction of Mr. George T. Miller, was Smart's Festival Mass in F. The Celebrant was the Rev. Daniel L. Odell, assisted by the Rev. Fathers Sharpe, Griffith, and Manifold. The absolution and benediction at the close of the service were given by the Bishop of Delaware, who also preached the sermon. At the evening service there was a procession of the guilds of the parish with their banners, the sermon being preached by the rector, the Rev. Fr. Sharpe. Among the guilds were the Iron Cross for men, St. Vincent's for the acolytes, Holy Cross for young women, St. Mary's for mothers, St. Matthew's for young women and girls, Holy Child for little girls, and the Altar guild. On Friday, at Evening Prayer, the Rev. Robert Ritchie preached the sermon. On the Sunday within the octave there were Celebrations at 7,

8, and 9:15 A.M., with a solemn High Celebration at 11 A. M., when the Rev. George C. Betts preached the sermon; and at the night service the Rev. G. Woolsey Hodge was the preacher. The parish tea is set down for Nov. 27th and the children's festival on the 29th.

There are four Church institutions, all of which, though they are the glory of the diocese, and such as no other diocese can show, are not now and never have been diocesan institutions, that is, under the control of diocesan authorities. In fact, three of them ante-date the diocese itself, while the fourth was formed in its infancy.

(1.) "The Corporation for the relief of the widows and children of clergymen in the communion of the Protestant Episcopal Church in the Commonwealth of Pennsylvania," was founded in 1765, covering then not only the Province of Pennsylvania, but also the two royal colonies of New York and New Jersey. After the war of the Revolution, the corporation was divided into three, each one for its proper State, and the funds were equally divided. The Pennsylvania corporation has, during the past year, not only paid all its death claims, but has aided 37 widows by distributing $11,000 among them.

(2.) The Episcopal Academy, founded in 1785, gives to 16 pupils free tuition, and half-rates to nearly that number, preparing for college or business life.

(3.) Christ church hospital was founded under the will of Dr. John Kersley, in 1772, and endowed by Joseph Dobbins, of South Carolina, in 1804. It is not a hospital in the modern acceptation of that term, but it is a *hospice*, somewhat similar to that which was first founded by St. Basil. It gives a refined and comfortable home to 54 gentlewomen left helpless and homeless by fickle fortune. During this period of 120 years, 426 women have been admitted. Of those at rest, one reached the century mark; another has entered her 99th year, she is still bright and lively and is the pet of the family. Christ church hospital does not confine its benefits to the diocese of Pennsylvania. The rule established by its founder, that its inmates must be members of our Communion, a preference being always given to the widows of clergymen, still remains. In a magnificent building on Belmont ave., near the West (Fairmount) park, with its three floors, provided with parlors in each story, a large library, the current serials of the month and week, and the daily papers, the inmates can refresh or cultivate their minds. The chapel is spacious and handsome, with a fine organ. The rectors of Christ church and St. Peter's are *ex officio* chaplains of the hospital, and the Rev. G. J. Burton is the minister in charge, A board of six managers, three from Christ church and a like number from St. Peter's, direct the affairs of the institution.

(4.) The Society for the Advancement of Christianity in Pennsylvania, founded in 1812 by Bishop White, is the fourth of these non-diocesan institutions. It is still pursuing its beneficent course, and is at the present date supporting eight missionaries in the dioceses of Central Pennsylvania and Pittsburgh, helps four divinity students, and yearly assists from two to six parishes in building or repairing their churches, school houses, and rectories.

Chicago

The 5th annual festival of the Chicago Diocesan Choir Association was given at the Auditorium on Thursday evening, Nov. 23rd. The association was organized about five years ago. Since that time determined spirits have overcome every obstacle, and great progress has been made. At first the festivals were held in churches, but these furnished inadequate accommodation, and this year for the second time the Auditorium was selected as the most suitable place. To those who have attended the festivals from the first, the musical progress displayed by the choirs from year to year represents a degree of devotion and hard work on the part of both choristers and choirmasters that is truly commendable.

The full strength of the association was not represented at the festival this year, owing to the difficult music and the many distractions of the past fall and summer, which prevented some of the choirs from participating. Only 20 choirs therefore, aggregating about 600 voices, were represented.

At the opening of the programme the audience rose and joined with the choirs in singing the hymn, "Rejoice, ye pure in heart," which was immediately followed by the introduction to Mendelssohn's Elijah, the oratorio chosen for presentation. Dr. J. H. Gower, of the Epiphany, who presided at the organ, was heard for the first time by many in the audience, as he has but recently made Chicago his home, but the manner in which he brought out the beauties and power of the wonderful Auditorium organ impressed all. The several solo parts were undertaken by Master Jesse Hanvey, soprano, of St. Peter's; Master Elias Bredin, alto, of St. James'; Mr. Wm. Brown, tenor, of the same church, while the baritone, Mr. C. F. Champlin, was of the cathedral choir.

After the chorus, "Thanks be to God," which concluded the first part of the musical programme, Bishop McLaren made a short address. The Bishop spoke of the great difficulty that was experienced in establishing the first surpliced choir in Chicago, in the face of popular prejudice and under very trying conditions. "But," he said, "the spirit of worship was at the basis of the movement, and it triumphed. It was a distinct recognition of the service of song as a pre-eminent method of approaching the throne of God. It has been said of music that it is the one earthly faculty that will survive to eternity. Praise will be the sublime yet serene occupation of the redeemed. As we are here educating ourselves to peace on earth, good will to men, may we not feel that these efforts have not only qualified us for a better life on earth, but have also qualified us for the privileges of another and a better world." He spoke of the great good the choirs are doing for the churches, and the fact that, as the character of Church music has improved, been broadened, widened, and deepened, the people have shown their appreciation by manifesting a disposition to furnish better church organs. At the close of the Bishop's address all joined in singing the hymn, "All hail the power of Jesus' Name."

In the second part of the oratorio, several of the heavier choruses were omitted, and the solo work was particularly noticeable. Master Hanvey, the soprano soloist, has a voice of great range and purity of tone, which was well displayed in the parts assigned him. Master Bredin's full, clear tones and excellent expression, and his especially beautiful and sympathetic rendition of the air, "O rest in the Lord," won the approval of all. The duet, "Zion spreadeth her hands," by the two boys, was one of the features of the evening. Their simple and unaffected manner, and their distinct enunciation, were particularly commendable features of their singing. Mr. Brown is well known in Chicago for his excellent solo work in St. James'. His voice, of great power and richness, shows careful cultivation, and his rendition of "It with all your hearts," was especially deserving of praise. Mr. Champlin did excellent work as Elijah; the full roundness of his tones and the great compass of his voice were well displayed in the prominent part assigned him. The trio, "Lift thine eyes," given by six boys, well deserved the encore it received. The chorus work in general was very good, particularly considering the short time devoted to the preparation of the oratorio. Taken as a whole, the festival was superior to any of previous years, and reflects great credit upon the able conductor, Mr. F. A. Dunster, who has been the choirmaster at the cathedral for several years past.

Before departing, the audience and choirs joined in singing two verses of "All people that on earth do dwell," with the doxology.

The following resolutions were passed at a meeting of the St. Philip's congregation, Sunday, Nov. 19th:

Whereas, a gang of men and horses have been employed all day Sunday, Nov. 19th, on a sewer on Champlain st., between 35th and 37th sts., and

Whereas, such Sunday work has seriously disturbed the usual quietness of our streets and was a source of annoyance to the worshippers attending St. Philip's church, and

Whereas, such Sunday work is unnecessary and the filling in of the sewer could easily have been done on Saturday or Monday by hiring some of the many unemployed in this neighborhood, therefore be it hereby

RESOLVED, that we, the rector and congregation attending St. Philip's church, protest against such Sunday desecration by city employes.

RESOLVED FURTHER, that copies of this protest be sent to the City Council and to the papers.

Signed on behalf of St. Philip's congregation.

H. G. MOORE, pastor.

The report of the Children's Aid Society for September and October gives the following: Number of orphan children placed in homes for the first time was 23; of children placed with their mothers in families, 27; of mothers placed with children, as domestics, 27; of orphan children returned and replaced, 5; of children replaced with their mothers, 9; of mothers with children replaced, 9; total number thus placed in homes, 110. A much larger number of mothers might have been placed had more homes been open to receive them. This is one of the great needs of the society—homes where there are kind hearts willing to give the destitute a chance for self-support. The Cushing Kindergarten in Gross Park, with a mothers' meeting and a circle of reading clubs, is exerting a good influence in the neighborhood. The little ones are trained to think and act; their mothers, by comparing methods and exchanging suggestions, find their own weaknesses, and the surroundings of the children are slowly being improved. Boys and girls from ten to fourteen years of age, who find it easy to be carried along by the current of evil around them, find a helpful friend in the library visitor who meets with them every week. The society needs money to carry on its child saving work and for the extension of the kindergarten and library system. Cases reported to the society at its office, Room 510, 167 Dearborn st., receive prompt attention. Contributions should be sent to D. J. Harris, treasurer.

Diocesan News

West Virginia

Geo. Wm. Peterkin, D.D., LL.D., Bishop

The Standing Committee of the diocese has declined to give consent to the consecration of the Rev. Father Hall to the episcopate.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

The first meeting of the Michigan State Assembly of the Brotherhood of St. Andrew was held at Ann Arbor, on Wednesday, Nov. 22nd. About 60 members of the organization were in attendance. There was a celebration of the Holy Communion in St. Andrew's church, followed by organization of the convention in Bishop Harris' Hall. An interesting address was made by Mr. James S. Rogers, of Detroit, president of the State aasembly, and an appropriate address of welcome was made by the Rev. Henry Tatlock, rector of Ann Arbor. At the afternoon session the Rev. Wm. Prall, D. D., representing the Bishop who was necessarily absent to the regret of all, delivered a forcible charge to the brethren on the "Power of Conviction." Then for two and a half hours there followed three conferences each one eliciting full and earnest discussion by those present. The conference on "The Brotherhood; its fundamental principles and basis of work," was conducted by Mr. Wm. Aikman, Jr. That on "The Chapter and its methods of work," was conducted by Mr. Sidney T. Miller. That on "Bible classes," was directed by Mr. J. S. Rogers. A public meeting was held in the evening in St. Andrew's church with stirring addresses by the Rev. T. W. McLean on "The Mission of the Brotherhood to the Clergy," and by Mr. H. S. Parmelee, of Springfield, Ill., on "The Mission of the Brotherhood to all men." At the business session of the assembly an annual tax of 25 cents for each member of a Michigan chapter was voted for necessary expenses. The Brotherhood self-denial week (first week in Advent) was also considered, and all chapters urged to observe it.

The State Council for the ensuing year is as follows: Jas. S. Rogers, of Detroit; George H. Pond, of Ann Arbor; Geo. G. Thompson, of Detroit; Prof. David E. Smith, of Ypsilanti; Wm. Aikman, Jr., of Detroit; H. J. Brown, of Ann Arbor; John R. Brown, of Fort Gratiot; H. H. Snowden, of Pontiac; M. G. Smurthwaite, of Manistee. There was an earnest discussion on the time and place of the next meeting, but these matters were finally left to the determination of the council. The entire proceedings of the assembly were harmonious and marked by an earnestness which can hardly be transitory.

A recent session of the Saginaw Valley Convocation was held in St. John's church, Alma. At the opening evening service a sermon was delivered by the Rev. O. E. Fuller. The following morning the Holy Communion was celebrated by the Rev. Geo. Vernor, convocation missionary, assisted by the Rev. J. W. Weatherdon, rector of Alma. Reports of missionary work followed. The afternoon session was made interesting by an able and noteworthy paper on the subject of the Brotherhood of St. Andrew, by Mr. Joseph Leighton, of Trinity parish, Bay City. The usual missionary meeting was held in the evening. A find new rectory is nearly completed at Alma, and is to be occupied in December by the Rev. C. A. Cory, who at that time takes charge of the parish. The next meeting of the Saginaw Valley Convocation will be shortly before Lent, in St. Paul's church, Flint.

The annual lectures in the normal course for teachers of the Detroit Sunday School Institute were begun on Friday evening, Nov. 17th, in St. John's parish building. Two lectures are given each night and the course will extend over four successive Fridays. The first lecture was delivered by the Bishop, on "The Requirements for Successful Work in the Sunday School and the Qualifications of the Teacher." The second lecture was delivered by the Rev. Henry Tatlock, of Ann Arbor, on the "First General Council of the Church." Eighty teachers were present.

It has for some time been the hope of certain Churchmen of the diocese that a worthy memorial of the lamented Bishop Samuel S. Harris might be erected by those who had received help and blessing from his wise and able leadership. With such expectation a small beginning of a fund was made in the diocesan branch of the Woman's Auxiliary a year or two ago. An important meeting of those most interested was recently held, a definite plan outlined, and real enthusiasm excited. It is proposed to build for St. Andrew's church, Detroit, which was started as a mission Sunday school, under the wise forethought of Bishop Harris, a proper church edifice, to be known as St. Andrew's memorial church, and it is believed that once undertaken the many devoted friends of the Bishop, in Detroit, in the diocese of Michigan, and even throughout the American Church, will be ready and and anxious to contribute a worthy memorial of a noble man. The choice made for the location of the memorial is most happy. Bishop Harris labored hard for St. Andrew's, Detroit, he fixed on the site of its present modest buildings, and he had full confidence in the final growth of the church. Many changes in this section of Detroit have taken place since the Bishop's departure. The city has developed marvellously. Hundreds of homes of taste and refinement have been built. Other Christian bodies have entered the field and erected pretentious houses of worship. It is believed by many that now is the time to more worthily represent our Communion in so substantial and prosperous a community, and that a church there built as a memorial to Bishop Harris, and costing from $30,000 to $40,000, would be his worthiest material monument and a help and inspiration to men in future years in their strife for things which are more than material.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

Eight nurses were graduated from the Training School of the House of the Good Shepherd, Syracuse, on Nov. 14th, viz., the Misses Delamater, Roberts, Carter, Richards, Arnold, Howell, Wolcott, and Gardner. Bishop Huntington addressed them, Monday evening, Nov. 6th, on the responsibilities and privileges of their life work. The exercises were held Tuesday evening, Nov. 14th, at the hall of the Woman's Union. Bishop Huntington presided, opening the exercises with prayer. Dr. William C. Wey, of the medical staff of the Elmira reformatory, made the principal address, and Mr. W. H. Mills, of the hospital staff, and the Rev. Philip N. Meade, of Christ church, Oswego, also spoke. Two vocal selections and the presentation of the diplomas to the graduates, by the Bishop, completed the programme. An informal reception in the parlors of the Woman's Union followed. Miss Jessie Roberts is the superintendent, and the Rev. Joseph M. Clarke, D.D., is the chaplain.

The Choir Festival of the vested choirs (men and boys only) of the diocese will occur next spring.

Bishop Brewer confirmed a class of 15 at Trinity church, Lowville, on the evening of Nov. 7th.

Sunday, Nov. 19th, was observed in a special way by the brotherhood men of Syracuse. In the afternoon, at 3:30 o'clock, a conference was held at St. Paul's church, the chief subject of discussion being "Self-denial Week." In the evening, a union service was held in St. Paul's cathedral. the Rev. Dr. H. R. Lockwood preached on "Christian Service." Brotherhood men began the day by attending the early celebrations of the Holy Communion in their parish churches.

The convocation of the 6th district met in Christ church, Wellsburg, Nov. 7th and 8th. After Evening Prayer on Tuesday, the dean, the Rev. G. H. McKnight, D. D., made a report of the state of the missions within the district, and also gave an account of the recent Missionary Council in Chicago. On Wednesday, Morning Prayer and the Litany were said, and the Holy Communion was celebrated by the rector, the Rev. C. D. Atwell, assisted by the dean and the Rev. George Bowen. The latter preached the sermon from the text, I Cor. ii: 2. A business meeting was held in the afternoon, and in the evening after Evening Prayer, addresses were made by the Rev. J. H. Kidder, on "System atic Giving," and by the Rev. W. E. Wright, on "Giving as an Act of Worship."

Branches of the Junior Auxiliary have been organized at Zion church, Fulton; St. Peter's church, Cazenovia, and at Grace church, Syracuse.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The Bedell lecturer at Gambier this year was the Rt. Rev. W. A. Leonard, D.D., Bishop of Ohio, who took for his subject, "The Witnesses to Christianity of the American Episcopal Church." One of the provisions made by Bishop and Mrs. Bedell when the lectureship was endowed, in 1880, was that the lectures should be on "The Evidences of Natural and Revealed Religion: or the Relations of Science and Religion." Bishop Leonard, in his usual aggressive and fearless manner, pointed out the proofs of Christianity as evidenced in the four declarations of the Chicago-Lambeth platform—the Creeds, the Sacraments, the Holy Scriptures, and the Apostolic Ministry. The lectures were delivered in the church of the Holy Spirit, in the presence of the divinity students of Bexley Hall, the students of Kenyon College and Kenyon Military Academy, and the young ladies of Harcourt Place Seminary. A number of visitors from a distance were also present. The Rev. Boyd Vincent, D.D., Assistant Bishop of Southern Ohio, read the Founders' Memorial in honor of those who established the institutions at Gambier. Bishop Leonard's lectures will soon appear in book form. They made a deep impression.

TOLEDO.—Interest in the Church here and especially the missionary spirit, has received a fresh impulse by several inspiring services. Bishop Talbot, of Wyoming and Idaho, preached to very large congregations in Trinity church on Oct. 29th. In the evening the Cycling Club and the Knights of Temperance, 75 young men in uniform, filled the front seats and were deeply interested in the Bishop's urgency as to spiritual strength. On Tuesday evening the Bishop addressed St. Andrew's Brotherhood and the Girls' Friendly Society. On All Saints' Day the church was filled to overflowing for a full choral service, the opening of the fall session of the North-western Convocation. Five vested choirs, viz., from Trinity, Grace, St. John's, Calvary, and St. Paul's, rendered the music, assisted by the double choir of St. Mark's. The Rev. C. Scadding, the rector, intoned the service. The music throughout was unprecedented in the Toledo churches. The anthem, "O pray for the peace of Jerusalem," was specially effective, the solo part being admirably sung by the Rev. Harold Morse. The sermon by the Rev. Wm. Prall, of Detroit, was a very earnest appeal for that high ideal of self devotion which sacrifices life itself for God and man. Bishop Talbot followed with a beautiful eulogy of the united choirs, and urged the importance of devotional feeling and heart-worship, without which all else is vain.

On Thursday the convocation met at St. John's church. Communion, 7:30; business meeting, 9:30, and an earnest sermon by the Rev. J. W. Chesley on the need of greater spirituality in the Church. At the afternoon business meeting, the Rev. J. W. Sykes, dean, presided and made several effective speeches. A report from the committee on diocesan division stated that while for the present no action seemed expedient, there appeared to be really more feeling in favor of the movement than is generally known. The means are within the convocation to render it a strong diocese and the need for it is urgent and has long been.

The most important thing done at this convocation was the pledge of all the clergymen to do missionary work as requested by the archdeacon, who promised to make his appointments at an early date. For convocation missions, for Prayer Books, leaflets, etc., over $150 a year was pledged, and the Missionary Board was asked to pay the travelling missionary expenses of the clergy. The dean accepted the duty as a committee of one, to arrange for convocation missions, to be conducted by two clergymen at a time, in such parishes as may request them. A very earnest discussion was had on the relation of the Church to the reforms of the day. A wide field was presented, and a motion was made that papers on the subject be prepared for the next meeting.

In the evening, a rousing missionary service was well attended in spite of a severe rain. The clergy effectively reinforced the choir. Missionary prayers and hymns opened the service. The Rev. W. Rix Attwood delivered a unique and interesting address on foreign missions. The secretary made an appeal for the Brazilian mission, and the archdeacon was happy in his statement of the new departure of the convocation as to missionary work by settled rectors. The dean brought all to a fitting conclusion in his final address, and so ended a meeting that scores for the Church in Northwestern Ohio another onward step.

Western Texas

Jas. Steptoe Johnston, D.D., Bishop

The Rev. J. T. Hutcheson, D.D., of San Antonio, has recently submitted to a serious surgical operation, through which he passed safely, and now hopes that he may be thoroughly restored to health and increased usefulness.

The Rev. Walter MacWilliams, rector of St. Luke's church, San Antonio, has been ill for several weeks. He has gone to Boerne hoping he may be benefited thereby.

That portion of the church at Beeville which is being erected is complete. The plan is unique but attractive. The architects are the same who have furnished the plan of the church at San Saba, the erection of which will be begun soon.

The Rev. L. S. Bates, of Maine, has entered upon his work at Eagle Pass and Del Rio. Mr. Magill, who has served these two places so efficiently for the past year and a half as lay-reader, will return to secular work until such time as he is able to pursue his studies at a seminary.

A four days' Mission was recently concluded at the church of the Messiah, Gonzales. The Bishop preached four sermons, and the Rev. P. W. Jones, of Seguin, also preached four times. The rector conducted the service of intercessory prayer and instruction every afternoon. All the services were so largely attended that many were unable to get within the building. The Bishop confirmed 11 candidates and four were received from the Roman Communion without reconfirmation. Three persons who had been prepared for Confirmation were prevented from being present. The meeting was brought to a close by a celebration of the Holy Communion and a parting address by the Bishop.

The congregation at Kyle continues steadily to increase and the outlook is encouraging. An effort is being made to raise funds to ceil the church and fence the church lot. At the Bishop's recent visitation he confirmed three persons and preached a strong sermon.

Early in October, Bishop Johnston was present at a Baptism by immersion at Runge, performed by the Rev. Mr. Bourne. The candidate was a young man of prominence who felt that he could not be satisfied with any other form of Baptism. Immediately after, at the morning service, the Bishop preached and confirmed the young man who had been baptized, and celebrated the Holy Communion.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

The Standing Committee by a tie vote, failed to concur in passing the papers of the Bishop-elect of Vermont.

Rhode Island

Thomas March Clark, D.D., LL.D., Bishop

A very much needed work has been begun in Barrington by the Rev. W. M. Chapin—a school for boys needing the influence of a good home and training, but who are too old for orphanages. He seeks to fit them for whatever trade they show an inclination, besides having them taught the common school branches. Boys needing a home or a change from bad influences to good, will be received now without charge. St. Andrew's School, as it is called, is situated in a most lovely spot on the Warren River in the town of Barrington.

North Dakota

Wm. D. Walker, D.D., LL.D., Bishop

JAMESTOWN.—Sunday, 12th inst, Bishop Walker made a visit to Grace church. The church has been without a rector for over a year, and the services have been held every Sunday in that time by one or the other of the two wardens as lay readers. The Bishop was present in April, and also in June. On Nov. 12th, two services were held and large congregations were present at both; the Bishop preached excellent and soul-stirring sermons. At the morning service the Holy Communion was administered, and 28 partook of it. In the afternoon Baptism was administered to two children, and a class of five confirmed. The address of the Bishop to those confirmed was highly appreciated by the entire congregation. The Bishop remained until Tuesday afternoon. Monday evening in the parlor of the Gladstone Hotel an informal reception was held, when those who came were not alone the members of the Church, but also the citizens of the town.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

The Guild of St. Andrew's church, Richmond, is working steadily at an effort, inaugurated last summer, to establish a "Summer Home" in the country near Richmond, where the many hard-working girls in the city can go for a couple of weeks' rest in the summer, at a cost within their means. This is a veritable case of the poor helping the poor, for St. Andrew's is one of the poorest parishes in the city of Richmond.

North Carolina

Theodore B. Lyman, D.D., LL.D., Bishop

Pupils of St. Mary's School, Raleigh, have placed in the beautiful little chapel of the school a handsome chancel rail as a thank-offering for their wonderful escape from death in an accident on a pleasure railway in the State Fair grounds, last Easter.

A very fine altar and reredos have been erected in Emmanuel church, Warrenton, as a memorial to Bishop Atkinson.

New Jersey

John Scarborough, D.D., Bishop

A recent severe wind storm stripped the shingles from one side of the roof of Christ church, South Vineland, leaving the interior of the building exposed to the weather. Efforts are being made to repair the damage.

The middle division of the Woman's Auxiliary held its autumn meeting in St. Andrew's church, Lambertville, on Nov. 15th. Mrs. Twing, who has just returned from a trip around the world, was present, and gave an account of some interesting experiences of her travels. She also spoke about the mission work in China and Japan. The Bishop spoke of the needs of his own diocese. The next meeting will be held in Trinity parish, Trenton, the third week in January.

The Bishop visited Trinity parish, Vineland, Sunday, Nov. 12th. On Saturday evening he held an impressive service at the State Home for Feeble Women and confirmed an interesting class of 11 persons. On Sunday at 10:30 A.M. he held service, preached, and celebrated the Holy Communion, and confirmed a class of eight members in Trinity church. Both classes were presented by the rector of the parish, the Rev. C. A. Brewster, A.M., who also assisted in the services. This is the third time, in less than one year, that the Bishop has visited this parish for the purpose of Confirmation, and the whole number confirmed has been 45. During the same period 17 persons have been added to this Communion by certificate.

GLOUCESTER.—The vestry of the church of the Ascension are about to erect a parish building and Sunday school room. It will be of stone, and will cost $5,000, the greater part of which amount is already in hand.

BURLINGTON.—On All Saints' Day was made a gift of beautiful books for use at the litany desk, clergy stalls, bishop's throne, and altar of St. Mary's church, the Rev. C. H. Hibbard, D. D., rector. Also on the same festival, at St. Barnabas' church, the Rev. G. W. Harrod, priest in charge, the following memorial gifts were presented: A handsome antique brass altar desk, in memory of Caroline Louisa Mitchell, an earnest and devoted member of the parish; also a set of red morocco bound service books for clergy stalls, altar, and litany desk, together with lectern Bible, given by the Ellis family.

Newark

Thomas Alfred Starkey, D. D., Bishop

BOONTON.—The Bishop recently visited St. John's church; 37 candidates were presented for Confirmation by the rector, the Rev. Percy T. Fenn. The Rev. Dr. Holmes, of New York, assisted in the service. After the service a reception was given to the Bishop in the rectory, by the ladies of the parish, and was attended by nearly 200 persons. During the past five months there have been 18 persons baptized, 37 confirmed, and one received from the Roman Catholic Church. An altar book and a Prayer Book for chancel use, and a brass lamp for the lectern, have recently been presented to the church by the organizations of the parish.

Indiana

David E. Knickerbacker, D. D., Bishop

The Standing Committee has given consent to the consecration of the Rev. A. C. A. Hall as Bishop of Vermont.

Mr. L. B. Martin, of Terre Haute, the treasurer of the diocese for several years, having resigned on account of ill health, Mr. Charles E. Brooks, of Christ church, Indianapolis, has been appointed in his stead.

On the 22nd Sunday after Trinity the Bishop visited St. James' church, Vincennes, and confirmed a class of six persons in the morning, and in the evening, accompanied by the rector of St. James', visited Washington, the county seat of Davies Co. Here, through the efforts of Dr. Adams, a beautiful church has been erected near the court house. After Evensong, the Bishop preached and confirmed. This is a new mission in a county town of about 8,000. We have about 12 communicants. The church has cost, with lot, about $2,500, entirely paid for except a loan of $500 from the Church Building Fund. The Bishop has appointed F. J. Spink, one of the vestry, as lay reader to hold services on Sundays, and a Sunday school will be organized at once. Dr. Adams visits the mission twice a month. This makes the 30th church erected during the episcopate of Bishop Knickerbacker.

The Rev. A. B. Nicholas having resigned the deanship of the Southern, and taken work in the Central Convocation, the Bishop appointed the Rev. A. A. Abbott, of Evansville, dean, and he has entered upon his duties.

The Southern Convocation met in St. John's church, Mt. Vernon, on Tuesday and Wednesday, Nov. 7th and 8th. After Evening Prayer on Tuesday, the Bishop preached and confirmed a class of six candidates, presented by the Rev. Mr. Abbott. On Wednesday morning, at 9:30 A. M., the Holy Communion was celebrated by the Bishop, assisted by the archdeacon and Mr. Abbott. At 10 was read a paper by the Rev. C. Graham Adams on the subject of "Christianity at Home;" at 10:45, a paper on "The Lord's Day," was read by the Rev. W. H. Bamford; at 11:30 was held a business session, when the Bishop and the archdeacon reported on the state of missionary work in the diocese. At 2 P. M., the Rev. J. E. Jackson read an able and earnest paper on "The Collect for the Third Sunday after Easter," which was followed by a paper by Miss Kollenberg, of Evansville, on "Diocesan Missions," some stirring words from the Bishop, and the report of Miss Upfold, the diocesan secretary of the Woman's Auxiliary. At 7:30, after short evening service, missionary addresses were delivered by the Bishop, the archdeacon, Miss Upfold, and others.

The work in Mt. Vernon is promising of good results, and creditable to the efforts of the Rev. Mr. Abbott, seconded by a number of faithful communicants.

New York

Henry C. Potter, D.D., LL.D., Bishop

ANNANDALE.—The college debt is now only $50,000, while the property has increased to $400,000. The warden is preaching an interesting series of sermons to the students and other members of the congregation, on the text, "What shall I do to be saved." Holy Innocents' Sunday school which is maintained by the students, has a membership of 63 scholars, and ten teachers; this is an increase of 15 over last year.

YONKERS.—The 50th anniversary of the Leake and Watts Orphan House, was celebrated last week. Addresses were made by Mr. Wm. E. Dodge and the Rev. Dr. Wm. H. Vibbert, and the president of the board of trustees, the Rev. Dr. Morgan Dix. An inspection of the buildings followed, and military exercises by the inmates conducted in the presence of the assemblage of visitors.

EDGEWATER.—A very beautiful memorial altar has been placed in St. Paul's memorial church by the widow of the late Dr. F. U. Johnston. It is composed of Caen stone, with marble mensa. Below the retable are beautifully carved the words, "Holy, holy, holy." The front of the altar is in three panels separated by pillars of English alabaster, on the centre panel being I. H. S., and on the right and left panels, the Alpha and Omega respectively. The altar was blessed at the early service on All Saints' Day, when the Altar Society of the church made their corporate Communion.

Connecticut

John Williams, D. D., LL.D., Bishop

HARTFORD.—At a recent meeting of students of Trinity College, a subscription was raised for the establishment of a new college reading room. Last week Bishop Talbot, of Idaho and Wyoming, delivered a lecture before the missionary society. The electrical department of the college is growing steadily under the supervision of Dr. W. L. Robb, and provision has lately been made for furnishing enlarged facilities for electrical work.

A very entertaining series of lectures on astronomy is being given by Prof. Luther of Trinity College, in the parish room of Christ church. Prof. Riggs, of the college, will later give a course of lectures in chemistry.

WEST HAVEN.—Four years ago a fund was begun for the building of a parish house for Christ church, the Rev. H. B. Whitney, rector. The first money was $5 received from a collection taken up at the children's service on Christmas night. Patience and untiring work added several hundred dollars to that $5, in the course of two years, and as a result, the building is now completed, and on Friday, Nov. 10th, was formally opened and dedicated by the Bishop. It is a commodious building, standing between the church and the rectory; two stories, 30x60 ft., and contains two large rooms connected by folding doors, for social purposes, also Sunday school library rooms, and a room for the Brotherhood of St. Andrew, which will also answer the purpose of a reading room. There is a well furnished kitchen for the use of the women of the parish. All these are on the first floor. The whole second floor is devoted to a spacious hall for a Sunday school room and parish entertainments, and will seat from 150 to 200 persons. There is a good piano in the room, and other furnishings. The trimmings are of ash and pine. It is certainly a praiseworthy effort, especially since it was accomplished at the very moderate expense of $3,500. At the time of its dedication, a very informal parish reception was held and many friends from the town and New Haven were present.

NEW HAVEN—The rector of Trinity church, the Rev. Dr. Harwood, has just returned from an extended vacation which was spent in England. He comes back much stronger physically, and reports a very pleasant time, though heartily glad to be at home again. This was his tenth trip across the Atlantic.

NORWICH.—Bishop Talbot visited this city on Nov. 12th, and preached three missionary sermons to large congregations. The first was at the morning service at Trinity church. He explained the efforts being made to civilize and Christianize the Indian of the far West, and appealed to the stronger and longer established Church in the East for financial aid and support. In the afternoon, a children's service was held at Trinity church, comprising the Sunday schools of Trinity, Christ, and St. Andrew's churches of this city, and St. James', of Poquetannuck. The Bishop entertained the children with stories connected with his work, and Miss Jarvis, the secretary of the junior auxiliary in this diocese, outlined the missionary work for the coming Church year. The three churches united in the evening, at Christ church, the Bishop preaching the sermon from the text, "Go ye into all the world and preach the Gospel to every creature."

MERIDEN.—All Saints' church, the Rev. A. Sprague Ashley, rector, was consecrated by Bishop Williams on the 17th ult., some 20 clergymen being present. A collation was served in the parish rooms for the clergy and other visiting friends. In the evening, the Bishop confirmed a class of 21. This young parish presents a rather unique history. The church was built last spring as a chapel of St. Andrew's, the mother church, and located a mile away in a part of the city where no services had been held. The Rev. Mr. Ashley, assistant, was assigned to the chapel, and held the first service in the nearly completed building on Ash Wednesday. Within sixty days, the congregation had become strong enough to organize into a parish, and made application to the Bishop and Standing Committee for admission to the convention, which was granted, and Mr. Ashley was elected rector. A large number had been baptized in the mean time, and on the 5th of April the Bishop confirmed an unusually large class. There was no debt upon the property, and since then a commodious and beautiful rectory, situated upon a large lot joining the church, was given to the parish by one who was called of God, almost in the very act, to join the saints in Paradise. The record of baptized persons to this date is 102, and of confirmed, 108. The congregation is taking steps toward erecting a parish house.

Delaware

Leighton Coleman, S. T. D., LL. D., Bishop.

The Bishop has recently returned from his annual pedestrian tour, which is his favorite way of taking recreation. During 16 days he walked about 375 miles, and says he has never endured his tramps more comfortably. He had many amusing and interesting experiences. Travelling *incognito*, he sees people as they are. They talk to and before him without restraint.

A short time ago a service was held in the Swedish language in the Old Swedes' church, Wilmington, conducted by the Rev. Axel Z. Fryxell, of Rhode Island.

The venerable church known as Prince George's church, Dagsboro', which has been out of repair for several years, was re-opened by the Bishop on Sunday, the 12th ult. Considerable work has been done on the church and in the churchyard, although the restoration is not yet complete. The service was read by the Rev. L. W. Wells, and the sermon was preached by the Bishop. The edifice was erected in the early part of the last century, and named after the Prince who afterwards became George III.

The third annual missionary convocation was held on the 13th and 14th ult, in St. Paul's church, Georgetown. It was attended by nearly every one of the parochial clergymen, and by a large number of the laity from various parishes. The subjects discussed were most timely and interesting. Papers and addresses of marked ability and fervor were given, and there was good room for the pride in his clergy and laity which the Bishop expressed. The utmost harmony prevailed, even amid divergent views, and the sessions were productive of much lasting good.

The semi-annual dinner of the Church Club was given on the evening of the 16th ult. Covers were laid for about 100 and the occasion was in every way a noteworthy one. The club is composed entirely of laymen, numbering over 100 now. Several clergymen were present as guests, and among those who spoke were the Bishop, the Rev. Drs. McConnell and Bodine, of Philadelphia, Messrs. Miller and Cole, of the New York Church Club, Judges Grubb and Manse, and Colonels Martin and Floyd, of Delaware. The president, Mr. Edward T. Canby, was warmly congratulated upon the signal success attending the affair. The club is about to have monthly meetings for the discussion of practical topics and a course of lectures by eminent theologians.

Central Pennsylvania

M. A. DeWolfe Howe, D. D., LL.D., Bishop
Nelson S. Rulison, D.D., Asst. Bishop

Bishop Rulison took possession of the new episcopal residence at South Bethlehem, during the month of October. The house, which is of stone, is complete, and the Bishop will now be able to enjoy genuine home comforts after several years of moving from house to house.

The Rev. Mr. Van Fossen, at present the assistant minister at the church of the Nativity, South Bethlehem, has resigned, and will take charge of the missions at Milton and Watsontown the 1st Sunday in Advent. This mission continues to flourish. The Bishop confirmed two candidates on the 22nd Sunday after Trinity. The old church lot, given to the church more than 100 years ago, was sold recently, and a part of the money thus realized, will be applied to the general repairing and modernizing of the present church, erected 1849. Under the leadership of Mr. Van Fossen the mission promises to become self-supporting. The enthusiasm which characterizes the Watsontown mission still continues. The Bishop visited this place lately and preached to a large and interested congregation.

At Montoursville the Bishop confirmed five at his visitation, Oct. 30th. Great improvement is noted in the Church work here. The church and rectory have recently been repainted, the guilds are active. The parish has been the recipient of a handsome painting, a copy of Titian's Entombment, by James Fisher of Montoursville, a student of Bougerot and Gerome. The painting is placed over the altar, as a reredos, and was blessed by the Bishop.

Wadleigh memorial chapel, Williamsport, recently received a handsome brass altar desk from the superintendent of the Sunday school, Mr. Charles N. Runkle. The desk was formally received and blessed before being placed on the altar.

All Saints' Day marked the beginning of new, aggressive Church work in Williamsport. This beautiful city of 30,000 inhabitants, on the banks of the Susquehanna, is well provided with churches. Two churches in the heart of the city, with two chapels of Christ church, one in the east end and the other on the south side. Now, under the general supervision of the vestry of Trinity parish, the Rev. Geo. C. Foley, rector, a beautiful stone memorial chapel has been erected at the west end. The lot is the gift of the senior warden of Trinity parish, Mr. Robert Neilson, in memory of the late Mrs. Neilson. The building, which is of native stone, is the gift of Mr. Wm. Howard, a memorial of his recently deceased wife. This beautiful monument was set apart for the worship of Almighty God, by Bishop Rulison, on All Saints' Day, to be known as "All Saints' (memorial) chapel." The sermon was preached by the Rev. Charles James Wood and was a masterly effort. The Bishop was Celebrant at the Holy Eucharist. At the close of the service, the Bishop congratulated the parish on the completion of this noble work, and referred to the fact that if two men are able to erect so fine a chapel (costing $9,000), the parish should be able to erect, within a very short time, their parish house, the plans for which have been completed and grounds secured. He also urged the need of an assistant minister, for the more effective prosecution of the work of the parish which has been thus expanded. The Sunday school, recently organized, of 100 scholars, is under the leadership of Thos. H. Hammond, Esq., and an efficient corps of teachers from the parish church. The new chapel is of stone, with nave and transepts, and is arranged for a large vested choir; the sanctuary, which is completely furnished, is well appointed. The east window, "The Holy Family," is a splendid specimen of American art glass. The architects are Messrs. Wagner and Reitmeyer, of Williamsport, Pa.

It is not often the privilege of the Bishop to consecrate a number of churches in a limited territory within the limits of one week. But the week of All Saints' proved the exception. St. Paul's parish, Troy, have completed and paid for their new stone church, the corner-stone of which was laid by the Ven. Archdeacon of Williamsport, the Rev. W. H. Graff, less than 18 months ago. On Nov. 3rd, this beautiful church, built amidst the farms and hills of Northern Pennsylvania, was set apart for the worship of Almighty God by Bishop Rulison, assisted by the Rev. Geo. W. Ware, a former rec-

tor, of York. Pa., the Rev. Messrs. Graff, Christman, Wright, Atwell, S. H. French, and the rector, the Rev. F. T. Eastment. The Bishop was celebrant at the Feast of the Blessed Sacrament. The sermon, a splendid setting-forth of the Church's work as contrasted with the Protestant notion of the Church, was by the Rev. W. E. Wright, of Elmira. The music of the mixed choir deserves special praise. The *Te Deum* was Dykes, in F; *Jubilate*, Nevins; offertory anthem, "Lovely appear," by Gounod. The *Kyrie* was Sullivan's. This church is one of the prettiest churches of its size to be found outside of the large centres, and seats 250 people. The furnishing is complete. The stone used is native, having been quarried within sight of the town. The building is a splendid testimony to the possibilities of earnest and united work. The parish numbers 60 communicants, with no wealthy families. The church was erected and paid for by the untiring zeal of the rector and the people who so nobly sustained him in his arduous duties. The cost of the building, $7,000, or less, should recommend the plan to other parishes desiring to erect churches at small cost.

The seed sown by the Rev. Percy Webber some years ago, in the little town of Westfield, Tioga Co., during a Mission which he conducted there, is bringing forth fruit. The Ven. Archdeacon, the Rev. W. H. Graff, recently laid the corner-stone of a beautiful church. The work is progressing and it is hoped that the church will be consecrated within the next year. The plans have been given by Messrs. Wagner and Reitmeyer, of Williamsport, who are superintending the erection of the church, free of cost to the mission, which is as yet without a missionary.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

The 21st anniversary of the Long Island branch of the Woman's Auxiliary was held on Thursday, Nov. 9th, in St. Ann's church, Brooklyn. The Bishop presided. The services of the day began with a celebration of the Holy Communion at 10:30. The usual address was delivered by the Rev. Dr. Bradley, of New York. Luncheon at one o'clock followed, always an occasion of pleasant reunion on the part of clergy and laity of the diocese and priests from other dioceses. At 2 P.M. session was resumed in the chapel and addresses were delivered by Bishop Ferguson of Africa, the Rev. Henry C. Swentzel, the Rev. John A. Chapman, of Anvik, Alaska; and the Rev. Henry Forrester, of Mexico.

Archdeacon A. A. Morrison, Ph.D., who is also rector of St. Matthew's church, Brooklyn, is indefatigable in resources in awakening interest in diocesan missions. By an arrangement of his, exceedingly well carried out, Missionary Day was observed on Wednesday, Nov. 15th, at the church of Holy Trinity. At 10 o'clock the Holy Communion was celebrated, the Bishop being Celebrant. This was followed by a thoughtful address by the Rev. S. D. McConnell, D.D., of Philadelphia, after which came a conference on "The City as a Mission Field," upon which topic the Bishop, Archdeacon Alsop, Archdeacon Morrison, the Rev. Wm. P. Evans, and others spoke with much enthusiasm and earnestness. Luncheon was served at St. Phebe's Mission House. At 3 o'clock the archdeaconry came together again in the church, when a large congregation was addressed by the Rev. Dr. Wm. R. Huntington on "Woman's Work in the Church," and by the Rev. Dr. McVickar, of Philadelphia, on "Reaching the Masses in Cities." Still a third and larger gathering came together at 8 o'clock in the evening. The Rev. Dr. Wm. S. Rainsford presented his views on extending Christianity, and the Rev. Charles R. Baker described the peculiar features of the mission work in this city.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

Through the unremitting efforts of the Ladies' Guild of Christ church, the recently erected church at Beaver Falls stands free from debt; efforts are now being made to furnish it. Mrs. Colson presented the church with a large lectern Bible.

A handsome frontal, the gift of Mrs. Brinckerhoff of Philadelphia, and a finely carved oak lectern and prayer desk from Mrs. Briggs, of England, have just been presented to St. Paul's church, Pipestone.

Bishop Graves confirmed 1 candidate at Wilder, 1 at Luverne, and 6 at St. James'.

The Rev. Chas. H. Plummer, rector at St. Cloud, and dean of the Northern Convocation, was married Oct. 5th, in Bridgeport, Conn., to Miss Elizabeth A. Booth.

The Rev. J. M. V. King, late assistant priest at Christ church, St. Paul, has entered upon his duty as rector of St. Luke's church, Hastings. A reception of a very cordial character was tendered him last week.

Mr. D. A. Adams has deeded the site on which St. John's church, Hutchinson, stands.

On All Saints' Day, Bishop Whipple laid the corner-stone of the Rev. Geo. B. Whipple parish house of the cathedral, Faribault. A solid silver trowel was presented to the Bishop by the students of St. Mary's School. The plans for the memorial guild house were drawn by Wm. H. Jewett, of New Haven, Conn. The building is to be erected of brown Superior stone and red pressed brick. It is to be plain but substantial, and of Gothic Churchly design. The high basement provides for kitchen, pantry, store rooms, lavatories, closets, etc.; and the floors above, chapel, Sunday school room, class room, library and vestry room, the four former so arranged as to provide for opening together. The plans provide for a building 73x44 feet on the ground.

The Southern Convocation held its fall meeting in St John's church, Mankato, the Rev. A. R. Taylor, rector, on Nov. 6th, 7th, and 8th. The meetings were largely attended and much interest was manifested. The opening service was held on the evening of the 6th, at which addresses were made by Bishop Gilbert and the Rev. John H. White, dean of the convocation. On the two following days the Holy Communion was celebrated at 7, Morning Prayer was said at 10:30, and papers were read each afternoon, with missionary services each evening. The preachers were the Rev. E. P. Chittenden and the Rev. Y. Peyton Morgan, the latter preaching on the text Acts vii: 12, insisted on the clergy's need of being as Moses was, well furnished with the best learning of the times, in order that they may be mighty in deeds and in words. Two subjects are at present occupying the attention of Minnesota Churchmen; the first, "Diocesan Division," the second, "The General Convention of 1895." The convocation had both under consideration, the first being presented by the Rev. F. M. Weddell, who reviewed the steps already taken toward "Diocesan Division" and emphasized the need of forming definite plans to secure decided action at the next Council and the General Convention. It is hoped that the Churchmen of Minnesota will have then taken such financial steps as may make such action possible. The second subject was presented by the Rev. A. J. Graham, dean of the Central Convocation, who showed how the visitors from the East will be benefitted by what they see of the Church's good work in the valley of the Mississippi, and how the Churchmen of the West will be benefitted by the presence of their brethren from the East. Other papers were read by the Rev. J. H. Griffith on "The Conduct of Divine Service as a Missionary Agency," the Rev. W. Gardam on "Parish Guilds," the Rev. Edward Moyses on "Personal Experience in Religion," and the Rev. A. A. Butler on "Parochial Missions." The writers treated their subjects in the most practical manner, giving many helpful suggestions as to the conduct and ordering of the Church's work and life along the lines touched upon by their subjects. Not the least enjoyable part of the convocation were the evening services and addresses. Good congregations were in attendance, the services were heartily rendered, and the addresses delivered with much force.

MINNEAPOLIS.—A branch of the Woman's Auxiliary has been formed in St. Matthew's parish.

The Rev. O. A. Toffteen has begun publishing a paper for Swedish Churchmen, called *Svensk-Kyrko-Tidning*. It is the official paper of the Swedish clergy.

ST. PAUL.—Bishop Gilbert reached home safe and well; his first official act was to preach at St. John's in the morning, and Emmanuel chapel in the evening. A reception was tendered him and Mrs. Gilbert in Christ church guild room, Saturday, Nov. 4th. Churchmen from all parts of the city and surrounding country came to give their greetings, and expressions of gratitude for his recovery to full health and safe return. The Bishop looks extremely well.

A ten days' Mission during the latter part of Advent will be held in St. Peter's church, by the Rev. Father Webber of Milwaukee. The Sunday school have enrolled themselves as junior auxiliaries. A mission Sunday school has just been opened in the eastern end of the city, under the direction of the rector; Mrs. Purves, the rector's wife, and Mrs. Mayhew, president of the local branch of the Woman's Auxiliary, will take charge of the work. Mr. Hector Baxter, of Minneapolis, met the men of the parish on Sunday afternoon, and delivered a very able address on the St. Andrew's Brotherhood, which resulted in the formation of a chapter of about 12 members, who will be admitted on St. Andrew's Day, and make their Communion as a brotherhood. The brotherhood have already become responsible for a house-to-house visitation of the whole parish for the approaching Advent Mission. Mr. Chas. Seley was elected director; Mr. Kearney, secretary; and Elias Peterson, treasurer.

St. Paul's church has just received a donation of $10,000 towards the endowment of the church, from Mrs. Henry Hale, wife of Judge Hale, deceased; this makes a total of about $13,000. The fund was started three years ago.

The City Missionary Society began their deliberations with a full choral Evensong at St. Paul's church, Sunday, Nov. 5th. The rest of the city churches were closed, and united at this service. The combined vested choirs, about 150 voices, rendered the service in an acceptable manner. Stirring addresses on behalf of city missions were delivered by the Rev. Messrs. Purves, Fillemore, and Tenbroeck. Monday evening, at Christ church guild room, the society re-assembled, and addresses were delivered by prominent clergy and laymen interested in city missions. The gathering on both occasions were very much larger than at previous meetings.

Nov. 9th, the Church Club held a reception and banquet at Hotel Ryan. Bishops Whipple and Gilbert, and most of the city clergy were present, and a number of the prominent laity. After responses by the bishops and laity, refreshments were served, and a delightful evening spent.

Vermont

The following letter of acceptance has been received by the Committee on Notification:

ST. JOHN'S MISSION HOUSE, OXFORD,
October 3, 1893.

BRETHREN:—I am now able to declare my readiness to accept the office to which the diocese of Vermont has chosen me, provided of course, that the election receives the confirmation required by the canons.

You will pardon the delay since my acknowledgement of your notification of the election. This was unavoidable. Beside the time required for my own consideration of the very important question, a chapter of the Brotherhood could not be held to consider the subject of my release until there had been an opportunity to communicate with members at a distance.

All has now been done in conformity with the statutes, and the Society of St. John the Evangelist, with the concurrence and sanction of the Bishop of Oxford as visitor, has formally released me from all obligations to the community, that I may be free to accept your call.

Begging your prayers that all may be for the glory of God and the good of His Church, I am your faithful servant in Christ,

ARTHUR C. A. HALL.

{To the Committee on Notification appointed by the Diocesan Convention of Vermont.

Colorado

John Franklin Spalding, D.D., Bishop

After a rectorate of more than ten years the Rev. A. R. Keiffer, rural dean, canon of St. John's cathedral, and a member of the Standing Committee as well as one of the examining chaplains of the diocese, has resigned to become associate rector of Trinity church, Pittsburgh. Since his resignation was announced Mr. and Mrs. Keiffer have received numerous testimonials of affection, not only from the vestry and congregation but also from various organizations of the city. It seldom falls to the lot of a rector and his wife to receive such tokens of universal love and respect on leaving a field of labor.

At almost his last week-day service Mr. Keiffer presented for Confirmation, the Rev. Dr. Johnson and his wife, of the African Methodist church. Mr. Johnson being the fourth dissenting minister whom he had been the means of bringing into the ministry of the Church. Mr. Johnson is now a candidate for Holy Orders.

Georgia

Cleland Kinloch Nelson, D.D., Bishop

The vacancy caused by the resignation of the rectorship of St. George's church, Griffin, by the Rev. J. R. Bicknell, has been filled by the Rev. R. W. Anderson, who has been in charge of St. Mary's church, Athens. Mr. Anderson who took charge of St. George's, Oct. 15th, has inspired the congregation with new zeal.

The church at Calhoun is completed and ready for furnishing. This is the first fruits of the Bishop's "Advance Guard." The Sunday school of St. James' church, Marietta, stands pledged for $500 toward the cost, and will have the privilege of naming the new church.

Nebraska

George Worthington, S.T.D., LL.D., Bishop

DEWITT.—The Bishop visited this parish on the night of the 6th inst, and confirmed 11 candidates making 38 confirmed since the rector took charge Jan. 1st. The new church which has also been built during that time by great sacrifices of priest and people, was pronounced by the Bishop to be the most beautiful and churchly of any of his rural parishes. This charge is the first one of this rector, he having been a Congregational minister until recently.

Montana

Leigh Richmond Brewer, S.T.D., Bishop

The October meeting of the Woman's Auxiliary was held at St. Peter's, Helena. The offering taken up at the morning service was double that of last year.

DILLON.—The Rev. S. J. Hooker has opened his parish school with three scholars.

DEER LODGE.—The ladies of St. James' are planning for a fair, to be held about the middle of December.

GLENDIVE.—The Rev. J. F. Pritchard, notwithstanding the "hard times" has completed his new church at a cost of $1800.

BILLINGS.—The Rev. C. H. Reinsberg has reorganized St. Luke's Guild, and is now busily engaged putting kneeling benches in his church.

VIRGINIA CITY AND MADISON VALLEY.—The Rev. W. W. Jones having accepted the assistantship to the rector of St. Clement's, New York, these parishes are again vacant.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

The work of the restoration of St. Luke's church, Isle of Wight, which has been going on for some time is almost finished, and the church will soon be in use again for services. This church is one of the old colonial churches of Virginia, and it is claimed that it is the oldest church in America.

The clergy of Norfolk and vicinity have organized a clericus. The meetings will be held in the guild room of St. Luke's church every Monday morning from 11 to 12.

Massachusetts

William Lawrence, S. T. D., Bishop

BOSTON.—The annual meeting of the Woman's Auxiliary began with a celebration of the Holy Communion at 10 A. M. in Trinity church, Nov. 22nd. The Bishop preached and defined the work of the organization. At the conclusion of the service, Miss Abby R. Loring called the meeting together in the chapel. The Rev. Dr. Donald opened the exercises with prayer and made an address. Mrs. M. R. Brierly, of Africa, gave a description of her missionary work at Cape Mount, Liberia, and her school duties, and asked for an associate in her mission. Mrs. A. T. Twing followed with a description of her journey around the world and gave in detail the great work going on in China. A recess was then taken, and the members had luncheon together at Pierce's Hall. The reception afterwards was in the parish rooms of Trinity church. A missionary service was held at 3 P. M., and addresses were made by the Rev. Messrs. Henry Forrester, J. W. Chapman, and Bishop Ferguson.

WARE.—At the last session of the Western Convocation, which met in Trinity church, a number of the clergy were present. The Rev. Dr. Zahner delivered an exegesis on the topic, "Life Everlasting." The rector of the parish, the Rev. E. J. V. Huiginn, read an essay on "Is punishment for sin everlasting?"

SALEM.—The Harvest Home festival in the parish of St. Peter's, was held Nov. 23rd, in Hamilton Hall, which was handsomely decorated for the occasion. Tables, full of useful and ornamental articles, were well patronized, and the attendance was large.

LENOX.—Burglars entered Trinity church rectory, Nov. 18th, and aroused the rector, who was compelled at the point of the pistol to give up his gold watch and other valuables. His mother and sister also suffered the loss of many gifts, to the value of $250; $173 was taken in money. The solid Communion set was examined but rejected. The town offers $1,000 for the capture of the robbers.

LEE.—St. George's church is now closed for extensive improvement of the interior, which will be entirely renovated. Services, while these changes are going on, will be held in Memorial Hall.

PITTSFIELD.—The parishioners of St. Stephen's church, presented their rector, the Rev. Dr. W. W. Newton, with a purse of $500, upon the completion of his 60th birthday. The Pittsfield ministers have organized a club and elected Dr. Newton president.

MARLBOROUGH.—The sixth anniversary of the church of the Holy Trinity, the Rev. Geo. S. Pine, rector, began with a reception at the rectory from four to six on the afternoon of Nov. 16th. In the evening the sermon was preached by the Rev. Charles T. Whittemore, Dorchester. The sermon on Sunday evening was preached by the Rev. Percy Browne, of Roxbury.

Kentucky

Thomas U. Dudley, D.D., D.C.L., Bishop

The Standing Committee have voted in favor of the consecration of the Rev. A. C. A. Hall, Bishop-elect of Vermont.

Maryland

William Paret, D.D., LL.D., Bishop

BALTIMORE.—The first of a series of special Sunday night services for young men, under the auspices of the Young Men's Guild, was held on Sunday, Nov. 5th, at old St. Paul's church. The Bishop of Georgia preached.

The central society of the Bishop's Guild's total membership is 101. The total membership of the guild is 358. The society has branches at Annapolis, Towson, Hancock, Washington, and Rockville. The society now has a very pretty pin in the shape of a bishop's mitre, in silver and blue enamel, and the letters "B. G."

Plans and estimates have been secured by the Bishop for adapting the buildings at Sykesville for the work of Warfield College. The committee will probably take action this month.

BALTIMORE.—Mrs. Margaret Knox Gauss, wife of the Rev. Charles Gauss, late rector of Henshaw memorial church, died on Tuesday, Nov. 14th.

Mr. H. Frank Grothaus, a vestryman of the church of the Messiah, and an officer in the Brotherhood of St. Andrew, died Tuesday, Nov. 14th, aged 36 years.

ANNAPOLIS.—The Rev. Theodore C. Gambrall, D D, has secured from the Fairfield Improvement Co., a promise of a site for the location of a church.

WASHINGTON, D. C.—Another important step has been taken towards the establishment, near this city, of the cathedral foundation. A meeting of the committee appointed by the incorporators was held, and the deeds of the various tracts of land were accepted, and placed on record, on Saturday, Nov. 11th. The property donated by Mr. P. H. Waggaman consists of 47,733 acres, a part of a subdivision, and the remainder, acreage property. One deed from the Chevy Chase Co. transfers by sale to the cathedral foundation a tract of land containing 7,738 acres, and the other deed donates eight acres, a nominal consideration in both cases being given. The deed reciting the donation of the eight acres contains certain conditions which provide that the land is conveyed to the cathedral foundation "for the benefit of a cathedral foundation and the adjunct scholastic, religious, ecclesiastical, and educational institutions." It is further provided, that the erection of the cathedral or a building for some one or more of the institutions named, be actually begun with a period of ten years, and that the taxes on the property be kept paid, and in the event of a failure to comply with these conditions, the deed provides for a forfeiture. With the conditions fulfilled, however, the estate in the lands given by the deed shall become absolute. It is further provided that the cathedral foundation may sell a part of the land, and re-invest the proceeds in other lands contiguous to the holdings of the cathedral foundation, provided that the said lands be within certain bounds. Finally, the deed provides that after the expenditure of $500,000 upon the cathedral, the lands shall be held in fee simple, with full power of alienation. The site selected is a beautiful tract of land lying between the Klingle and the Woodley roads, to the west of Zoological Park, and adjoining on the north, Woodley Park. It is on the line of Connecticut ave. extended and the Rock Creek Railroad, and contains about 20 acres. It is elevated ground, nearly 300 feet above the level of the ocean, and commands a fine view. It is proposed to erect there a cathedral church, about which will cluster institutions of learning and mercy. It is estimated by Bishop Paret that not less than three million of dollars will be required to carry out this scheme. A finance committee has been appointed for the purpose of securing a fund of about $100,000 from the citizens of the district. An appeal is then to be made to churches and Churchmen elsewhere. The main portion of the ground was a gift from the citizens, Messrs. Francis G. Newlands and P. H. Waggaman. In addition, land has been donated by the John W. Thompson syndicate. The value of the land donated for the site is placed at $150,000, while land for endowment has been given as follows: From Miss Mann, land valued at $80,000, and from the Thompson syndicate, land valued at $10,000. A number of contributions have been received from individual citizens, aggregating a handsome sum, especially when it is considered that no systematic efforts have yet been made to secure funds.

Clergymen's Retiring Fund Society

REPORT OF THE FINANCIAL SECRETARY, REV. T. I. HOLCOMBE

The annual meeting of the Clergymen's Retiring Fund Society occurred Nov. 9th, in Jersey City, N. J. Reports by the treasurer showed the present membership to be 650, and the capital fund $97,500, an increase for the present year of $23,800. The increase of the capital for the past six years shows an average, per year, of $13,000, not including in this about $1,250 for the last three years added to the annuity fund, and distributed each year to increase annuities. The past year marked a large advance in the number of contributing parishes, which is a gain of permanent value, since it is evident that when once the habit is formed in many parishes of sending annual collections, a reliable source of income is insured. Six years ago, and when the society was 13 years old, there were but six parishes, sending a collection; three years later there were 40, last year 65, and this year 95, and if we include, as we should, the parishes where card-pledge companies are formed, it brings the total up to 135. The income from this source, the present year, was $4,000.

I have reported this healthy growth of collections to encourage others to join the ranks of the earnest workers, who realize that upon the growth of the capital will depend their own income in the future. Every rector is in duty bound to make some provision for himself, or to assist his less favored brethren. "And as it is only by and through a general fund he can do this, then the general society ought to receive a share of his interest and his offerings." If the double motive, of a general and a local, or diocesan, fund were presented at the same time, I am confident it would increase and perhaps double the offering. We hope and can reasonably expect our list of collections to be greatly lengthened the present year. The last year records a legacy of $6,000, and a single gift of $10,000. I wish I could name to you the generous giver. This year we divide $5,000 among our annuitants.

The financial secretary, this year, visited parts of the country where no living representative of the society had ever before ventured, and every where was cordially received, and made many friends for the Clergymen's Retiring Fund Society. He spent several days in Cleveland, St. Louis, Omaha, Minneapolis, St. Paul, Milwaukee, Detroit, Buffalo, and Pittsburgh. This missionary journey has brought the work and aims of the society to scores of the clergy and hundreds of the laity who can never plead ignorance again of what we mean by a general pension fund for the old clergy. Bishops Leonard, Tuttle, Gilbert, Nicholson, and Whitehead, were all most earnest in their expressions of sympathy and in their confidence of what the Clergymen's Retiring Fund Society could do, if it was sustained by the Church at large.

The Board Of Missions

At its meeting, Tuesday, Nov. 14th, there were present ten bishops, twelve presbyters, and six laymen.

The proceedings of the Missionary Council held in Chicago, Oct. 22nd-25th, were submitted, and the resolutions of permanent force were read. In connection with this, the Board appointed a special committee for the consideration of and report upon the perfecting and putting into operation a system for the missionary instruction and training of the children of the Church. The resolution of the Missionary Council requesting the Board to inquire whether and by what means the real sum total of the missionary offerings of the whole Church may be published, was brought under consideration. The conclusion was informally reached that this could only be done reliably through the triennial report on the state of the Church made to the General Convention. The resolution requesting the Board to appoint a committee to co-operate with the trustees of the Prayer Book Distribution Society with a view to the publication of the Book of Common Prayer at a price approximating cost, being under discussion, the matter was laid over.

Upon the nomination of the Commission on Work among the Colored People, the Rev. Beverly D. Tucker and the Rev. Dr. Alex. Mackay-Smith were appointed to membership therein, to fill the vacancies caused by the consecration of the Rev. Drs. Capers and Cheshire to the episcopate.

Communications were received from seven of the bishops having domestic missionary work under their care, and the appointments, etc., made by them, were formally approved.

Important letters were received from the Rt. Rev. Drs. Graves and McKim, and the report of a conference about affairs in his jurisdiction with the Rt. Rev. Dr. Ferguson, was presented. A number of letters were also at hand from missionaries in China and Japan. Bishop Graves reached Shanghai on Sept. 12th, and Bishop McKim arrived at Yokohama on the 29th of that month. Both of them met with very hearty receptions on the part of the foreign and native workers. They are each pressing for additional appointments; several of these to fill existing vacancies. For China, three young clergymen should be sent out at once, one of whom should be a married man, and a lady teacher for the Jane Bohlen School at Wuchang. For this last position an application is in hand. The Bishop says that unless he has more workers he cannot keep all our present stations open, and asks that an appeal be made in the Church papers for these workers. For Japan, besides the two clergymen who offered themselves to Bishop McKim while in this country, others are volunteering and are needed. In the present financial condition of the society it is impracticable for the Board to make more appointments, unless they are especially provided for by extra contributions for the purpose. Bishop Graves begs that the "present financial embarassment may not be allowed to obscure this question." Bishop Graves will reside at Hankow, and himself instruct the theological students in that part of the jurisdiction. Mr. Partridge takes charge of the stations at Wuchang, including the Bishop Boone Memorial School, but pending the arrival of a married clergyman and a lady teacher, the announcement is made with regret that the Jane Bohlen School for girls is temporarily closed. The preliminary arrangements are progressing with a view to the speedy erection of the new St. John's College buildings. The English name of St. Paul's School, Tokyo, has been changed to St. Paul's College, "in order that the members of the home Church may understand better what its purpose and work are." Those in charge "are straining every nerve to give the students an education which, although not identical with that given in an American college, shall not be inferior to it." Land has been bought, and more ground was about to be acquired for the erection of new buildings for this institution, the old structure having been condemned. These purchases have been made from money given especially for the purpose. Much more is needed for the building.

The draft of the Advent and Epiphany appeal was presented, accepted, and ordered to be published to the Church.

Information was at hand that the contractor for building the Church Missions House would be able to deliver the completed building, according to contract, on the first day of December, but that he advised a delay of twenty days in the finishing of the lower floors, as he considered it would be better for the structure that a little more time should be allowed for the drying of the walls.

The Living Church

Chicago, December 2, 1893

Rev. C. W. Leffingwell, Editor

Antiphon. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light.

V. Come and save us, O Lord God of Hosts.

R. Show the light of Thy countenance and we shall be whole.

ADVENT has many aspects. It glows with the radiance of the coming dawn, while it remains still in the shadow of the works of darkness that are to be cast out of every life. It is related to the past, in its witness against the sins that demand repentance and reparation; it is related to the present, in its trumpet call to awake from sleep; it is related to the future, as the prelude to the Nativity and warning of the impending judgment. The dawning of Advent Day is a solemn and awful hour. To the impenitent, the reddening east must seem to be flaming with fires which presage the torment of a guilty conscience; to the child of God who hails the growing light with penitence and hope, the whole sky is overspread with the glow of promise and prophecy. To such, the Advent trumpet brings no dread. They are glad to awake again to the welcome assurance, "For now is our salvation nearer than when we believed."

IN THE report of the Church Congress our correspondent represented one of the speakers as saying that Christ was a man, "and neither a pattern nor a demi-god." A contemporary reports that the speaker in question said that Christ was "neither a *phantom* nor a demi-god." We believe that this must be the correct rendering, and can easily account for the error of our correspondent in mistaking one word for another of very similar sound. We exceedingly regret the mistake, if such it is.

IN THE recent Church Congress the climax of audacity was reached in the discussion on the "Sufficiency of the Bible," in the essay of the Rev. Dr. Richards. No more daring assault upon the primary principles of our holy religion has been heard in our day from one sworn at the most solemn moment in his life to teach and defend those principles. The flippancy of tone, no less than the character of the subjects treated, were profoundly shocking to the audience who had come together to hear Catholic truth vindicated, not assailed by priests of the Church. Not content with the treatment of the Sacred Scriptures which would leave them no more sacred than modern works of genius, the speaker proceeded to deny the true divinity of our Lord and to declare that His precepts needed revision. Dr. Richards has done what he could to constitute himself a specimen of the kind of priest which Prof. Momerie congratulates himself and his friends, is now possible in the Church of England, owing to the present laxity of subscription. A man, says Prof. Momerie, can now deny any doctrine of the Church and yet consistently remain in an English benefice. Is the same thing to become true here? Will our authorities, in view of the increasing audacity of the unbelieving party, let this drift go on without decisive rebuke? For our part, it seems no less than an insult to the American Church that an association which by its very name passes as representative, should make itself the arena of assaults upon the fundamental verities of the Christian religion. At least two of these speakers were so well known that in selecting them, the managers can hardly acquit themselves of indifference, to say the least, as to the views which might be ventilated before a "Church" Congress.

IT IS SAID that the moral and social results of the financial stringency in the city of St. Paul have been in many ways beneficial. People of all classes have been compelled to cut down expenses. The richer people have been surprised to find that the practice of economy has not necessarily involved the loss of real comfort. Many, perhaps, find a certain relief in the reduction of large establishments with the anxieties and responsibilities they entail. The materialistic spirit, developed by the eager race for wealth, receives a check, and a new lesson is taught by the shrinkage of fortunes and the sudden destruction of plans and hopes. All this, says a correspondent of *The New York Evening Post*, has made people kind and sympathetic, and caused them to cultivate the spiritual side of life, to take more interest in good literature, in religious movements, in art, and in music, and to find their social pleasures in small gatherings of intimate friends, that involve no expenditure for toilets or refreshments. If these statements are well-grounded, it is clear that hard times are by no means an unmixed evil. It is to be hoped that the same effects may have followed similar causes in other cities of the West.

AN ADDRESS of the late mayor, Carter Harrison, at the reception of the French civil engineers during the Fair, has been reproduced in a French newspaper from notes taken at the time. The address was in the style of humorous exaggeration which Mr. Harrison loved so well, but it seems to have been taken with all seriousness by the prosaic gentlemen from abroad. When Mr. Harrison demonstrated, after the manner of the American humorist, that he must be the greatest man in the world, because he was mayor of the greatest city of the greatest State of the greatest nation in the world, etc., they did not understand that he was laughing at himself and Chicago, and satirizing the boastful patriotism which is undoubtedly common enough among some classes of Americans. It is true that in Chicago there is too great an inclination to turn everything into a joke. It is common to find in the newspapers a column devoted to witticisms at the expense of the city itself, collected from all sources. While all this is not altogether admirable, its significance is not exactly that which these gentlemen attached to it. Accustomed to take themselves very seriously, they were simply incapable of understanding a man who made himself, his fellow citizens, and a certain popular conceit of national greatness, the objects of good-humored raillery. They thought the mayor was soberly instructing them that they might make no mistake about his position and power and the pre-eminence of Chicago; that he was preaching modesty to foreigners who might think their own achievements worth some consideration. The disgust of the visitors, their utter inability to enter into the situation, or to understand just what such talk is worth in the estimation of Americans themselves, seems to most readers, on this side, the funniest part of the matter. It brings to mind the case of the English periodical which is said to have reviewed Mark Twain's "Innocents Abroad" as a serious production.

Doctrinal Subscription

The debate in the so-called Church Congress on the "Ethics of Doctrinal Subscription," seems to have been very one-sided. Dr. Hodges, of Pittsburg, maintained that subscription should be made to facts, not inferences from facts. This sophistical distinction between facts and doctrines has been a favorite one with a certain class of men of late years. If a doctrine is true, it is therefore a fact. Thus if the necessary inference from the words and acts of our Lord is that He is God, then His deity is a fact. If we insist upon leaving everything the New Testament records as simply historical facts, and refuse to allow any authoritative inferences, the result is the destruction of Christianity. Our Lord would not show Himself, after His Resurrection, to the world of opposers and unbelievers, because though the mere fact that He had risen might be forced upon them, they would not draw the necessary inferences which could alone make them true "believers." This had been seen after the raising of Lazarus.

Dr. Hodges (who has lately been called to the position of dean of the Episcopal Theological School at Cambridge) went even further than this, if he is correctly reported. On the one hand, he maintained that doctrinal subscription was a safeguard against theological anarchy, but on the other he regarded it as perfectly proper for a clergyman to remain in a Church to the doctrines of which he cannot subscribe. How such a position as this can be regarded as providing a safeguard against ecclesiastical anarchy, is more than we are able to conceive. To the unsophisticated mind, it would seem to conduct directly to such anarchy, and to moral anarchy also.

We observe that the Rev. Alfred W. Momerie, described as "a professor in King's College, London," was one of the speakers in this debate. We should like to enquire whether it is true that this gentleman is at this time a professor in that institution. The managers of this congress could not be ignorant of Mr. Momerie's history and present position. A few years ago the Bishop of New York warned the officers of the congress that they could not afford to invite to take part in their proceedings a man who was an evident heretic, although the person concerned was still rector of a parish, and had not yet been brought to trial, neither was he under the jurisdiction of New York. In consequence of the Bishop's protest, the programme was revised and the objectionable name was dropped. It appears that events have moved since then. There is no hesitation now in bringing forward, and that too in the diocese of New York, a man whose teachings are every whit as objectionable as those of McQueary himself.

In view of the developments of this debate on the "Ethics of Doctrinal Subscription," as spread broadcast over the country in the pages of the daily papers, we are impelled to ask, how long this association is to be allowed to go exploiting, in this way, the freaks and eccentricities of our long-suffering Communion as proper representatives of Church opinion? The very name of "Church" Congress gives to this organization, before the public, a representative character. Unless it can be compelled to confine its subjects and their treatment within the limits which this Church allows, the sooner it is dissolved the better. There can be no difference of opinion among honest people who have not allowed themselves to become befogged by a shallow sophistry, about the ethics of subscription.

If a man pledges himself to teach and do certain things, and in consideration of this is appointed to an office, he is bound to fulfil his pledge. If he finds that he cannot do so, he is bound to lay down his office. No amount of fine and lofty language about "progress" and putting "big trees in a glass case," can possibly alter the simple moral principle which is here involved. The authorities of the Church must surely see sooner or later that to tolerate a position which conflicts with the primary principles of honesty as every plain man understands them, is not only to pave the way to theological anarchy, but it is to undermine the foundations of morality. We cannot safely allow our young men throughout the land to suppose that the Church assents to the position defended by the more prominent speakers in this debate.

Anglican Orders

"Rome's Tribute to Anglican Orders" is the suggestive title of one of the most delightful and useful books which has ever fallen into the writer's hands. It is, as its title declares, "a defense of the episcopal succession and priesthood in the Church of England, founded on the testimony of the best Roman Catholic authorities," and was compiled by Rev. Montagu R. Butler, of England, to whom the writer is indebted for the copy in his possession. While many excellent books on the true Apostolic Succession in our branch of the Church have been written from an Anglican standpoint—notably Haddan's "Apostolic Succession in the Church of England" and Canon Churton's "Defense of the English Ordinal"—this has been the first book ever published which bears the same testimony from a distinctly Roman standpoint. Yet the book fairly bristles with quotations from some of the most eminent of the Roman theologians on the question of the certitude of Anglican orders.

The book is divided into ten sections, the first of which introduces De Maistre's well-known views on reunion. This section also notes the fact that the late Bishop Wordsworth of Lincoln had received from Rome a communication to the effect that certain of the Roman bishops who apprehended evil results when the Infallibility dogma was promulgated, expressed a hope for the "moral support of the Anglican episcopate." From this point the author passes on to consider the question of the recognition of Anglican orders when the English bishops were invited to the Council of Trent, in 1561.

Section three is taken up with the well-known taunt of Newman in his "Apologia," that "the Holy See had never decided" that the Church of England was possessed of Apostolic Succession, and in reply shows how Pope Julius III. did confirm Anglican orders, how Pope Paul IV. re-confirmed them, how Pope Urban VIII. twice offered a cardinal's hat to an Anglican primate without questioning his orders, and how Pope Innocent XII., in 1693, decided that the Anglican succession had been maintained.

Among the authorities cited in the following sections in confirmation of the contention of the Anglo-Catholic Church are: Monsignor De Domino, Archbishop of Spalato (1620); Monsignor Jacques Benigne Bossuet, Bishop of Meaux (1670–1688); Monsignor Harlay, Archbishop of Paris (1693); St. Alphonsus M. Liguori; Bishop Strickland, of Namur; Monsignor Colbert, Bishop of Montpellier (1701); Archbishop Murray, of Dublin (1839); Petrus Cudsemius (1608); Very Rev. Christopher Davenport, better known as Father St. Clare; Very Rev. Peter Walsh, professor of divinity; four of the most learned of the Sorbonne doctors, among them being the renowned Very Rev. Pere Pierre Francois Le Courayer, D.D., Canon of the Augustinian Abbey of St. Genevieve, professor of theology and custodian of the Abbey Library. Le Courayer's words are strikingly convincing and should convince every Romanist of a fair mind. He says:

> As to the doubt it can have no place, so long as there are proofs so certain that the ordination was performed by bishops duly consecrated, and that all was there observed which could be essential to this sacrament; and this, it appears to me, has been so demonstrated as to need no reply. . . . . We cannot hesitate then, as to the reception of their orders unless at least we have two weights and two measures in the judgment we pass on the things of religion. . . There is no decree of the Church that declares the English ordinations null.

The clergy of the American Church should familiarize themselves with this excellent book (which is published for about thirty-five cents by the Church Defense Institution, 9 Bridge st., Westminster, S. W., London), for after knocking the underpinning away from the Roman arguments by Roman authorities, the book ends up with important appendices, showing the attitude of the Greek Church and the "Old Catholics" to the Anglican Communion. There is only one omission which would-be controversialists on our side would do well to remember. The statement is often made by Romanists that the Greek Church receiving an Anglican priest, would re-ordain him, thus questioning the validity of our orders. The writer knows of no Anglican priest who has ever joined the Greek Church. But the Roman controversialist must also, for his part, remember that Roman converts to the Greek Church must also be re-ordained before they are permitted to exercise their priestly functions. Of course, this phase of the question does not properly come within the province of Mr. Butler's excellent book; but it is referred to mainly to show that there are times when the boomeranger is boomeranged—Rev. B. W. R. Tayler, *in Pacific Churchman.*

Letters to the Editor

FREE CHURCHES IN MASSACHUSETTS

To the Editor of The Living Church:

The report of the annual meeting of the Free Church Association in Massachusetts, as published in your journal (Nov. 18th), should have stated that 129 (not 116) of the 192 places of worship in the diocese are free; and that if those with "assigned" sittings be added, the total number of places of worship without pew rents would be 134.

Wm. C. Winslow.

Boston, Nov. 17, 1893.

THE LIVING CHURCH QUARTERLY

To the Editor of The Living Church:

Will you very kindly permit the editors of "The Living Church Quarterly" to call attention to the fact that in the Lectionary published in the Quarterly for 1893, and also in the Folded Kalendar sheets printed therefrom, Sunday, Nov. 26th, is erroneously termed the 26th Sunday after Trinity, whereas it is really the Sunday next before Advent, and the lessons should be those for the latter Sunday, namely: Morning, Malachi iii and iv, John xvi; Evening, Eccles. xi and xii, Jude. The Lectionary in the Quarterly and in the Folded Kalendar for 1894 is correct. We regret that such an error should have occurred, and take this means, by your courtesy, of publicly correcting the same.

The Young Churchman Co.

"BE TO BE"

To the Editor of The Living Church:

I am surprised that some one has not before now explained the phrase, "will be to be changed." It is merely the future of "is (are) to be changed." The infinitive "to be changed" is in the present the subject of "is", in the future it is the subject of "will be," the phrase being "will be—to be changed," not "will—be to be changed," as your correspondents assume. It expresses simple futurity, while the auxiliary "have" expresses obligation, which the retention of the antique phrase is evidently intended to avoid. It may not be any purer English than "will have to be changed," but it is equally pure, and, as a thought of the corresponding Latin phrase will suggest, is far more pure as universal language.

Melville K. Bailey.

ROMAN CONFIRMATION

To the Editor of The Living Church:

In regard to the matter of the reception of members of the Roman Communion into our own Church, I beg to say a word. For six years and a half I have been rector of Nantucket, Mass., and in that time I have received four communicants into the Church from the Roman fold, two men and two women. I have also three more persons brought up Roman Catholics, one a communicant but never confirmed, awaiting Confirmation on the next opportunity. I have never lost any one to Rome, nor have I ever lost any communicant to any sect except to the Baptists. One of the communicants I received from Rome consulted the late Bishop Brooks in the matter of re-confirmation, and (I was very glad to learn) the Bishop thought it would be sacrilege.

Edward Porter Little.

Nantucket, Mass.
Octave of All Saints, 1893.

THE CHURCH AND THE SECULAR PRESS

To the Editor of The Living Church:

It may interest your readers to know that the Churchmen of Buffalo have written to the daily press and have published, during the past eight months, sixty letters on the history and doctrine of the Church.

The letters touch on such questions as the proof contained in Magna Charta that England's Church never became identical with the Church of Rome; that Columbus was no more a "Roman Catholic" than any English Churchman prior to 1570; that the only Church which has never taught heresy is the Anglican Church; that it alone affords a practical basis for Christian unity, and having delivered the invitation, the burden is on other bodies to decline or accept its invitation.

These letters have elicited correspondence from Romanists, Methodists, Presbyterians, Quakers, Salvationists, Infidels, and Agnostics, as well as (worst of all) from Churchmen who regard the Church as a sect.

We believe that sermons preached to persons pre-disposed to Christianity are valuable, but that newspaper articles reaching persons who never go to church are even more valuable.

We regret to note that clergymen do not write these letters, and therefore, laymen who are not trained theologians have done the work. It is the testimony of many that these letters are printed willingly and read eagerly; and the Church, as well as those who read the letters, has everything to gain by such discussions.

With the Church Clubs and other lay organizations springing up all over the country, an infinite amount of good can be done by such work. It teaches the editors and readers to respect the Church and the loyalty of its members; it stimulates the self-respect of Churchmen, and influences the sentiments of the community toward righteousness. A press committee should exist to further this work in every city.

Chairman Buffalo Committee.

USE THE PRESS

To the Editor of The Living Church:

I see that the Rev. Mr. Anketell is criticizing rather severely the methods that are being resorted to by the Swedenborgians in their efforts to spread what they believe to be the truth. The writer knows little or nothing about the "New Church," so-called, but he does admire their zeal. This is a free country: "the different religious denominations of Christians" are left "at full and equal liberty" to work for the spread of their distinctive principles "in such manner as they may judge convenient for their future prosperity." Whether this state of things is best or not, so it is, and we must make the best of it.

The question is: Are we making the best of it? Do we use the power of the press as we should? Are we as zealous as we ought to be in making known the principles of that branch of the Holy Catholic Church known as the Protestant Episcopal Church in the United States of America?

When I was at the Virginia Seminary, the American Unitarian Association sent me "without money and without price" most of the writings of Dr. Wm. E. Channing. A valuable book it is, well printed and neatly bound. Apart from its expositions of the peculiarities of Unitarian Christianity, it contains many essays and addresses that are rightly ranked with the very best productions of American literature. This volume I speak of was printed for gratuitous distribution and is sent to all the theological seminaries in the country. What shall we say about it? We may not approve of Unitarianism. Far from it! Unitarianism would fain tear the very heart out of the body of Christ. And modern Unitarianism is, as we know, far more destructive than the Unitarianism of William Ellery Channing. But despite all this, we can but admire the generous activity of the American Unitarian Association.

The Swedenborgians are still more earnest in their proselyting endeavors. A society that will give such expensive books as they publish, to 35,000 clergymen, and send tracts to 90,000 clergymen, may be a good way off from "the right track," but they prove their faith by their works.

And that is more than our Church people have been doing. We would hesitate about saying this, but for the plain facts brought out at the Missionary Council in Chicago, and at the eighth annual convention of the Brotherhood of St. Andrew in Detroit. "I cannot help telling you," said a leading member of the Brotherhood, "those things which are wrong with us, because only as the light of the glorious future spreads its possibilities before us can we see where the Church has made her mistake in the past."

It is true that the Unitarians, Swedenborgians, and, in fact, each and every one of the 141 sects in the United States, use the press and use it freely. Let us do likewise. Let us do all we can to extend the circulation of our Church papers. We are not nearly so zealous in this respect as are the Baptists and the Methodists. Some of our Church papers, alas! we are afraid to recommend. They harp so much upon our family differences that we fear lest their wider circulation will do more harm than good. There are a few, however, that give a great deal of attention to the exposition of the history and claims of the Church, and these we can commend as we have opportunity. And tracts—what a world of good can be done by the wide-spread distribution of first-class tracts. In my work as a diocesan evangelist I feel the need of such indispensable means and appliances. If some one who is able to do so will make it possible for us to do for Church literature what Mr. Ellis is doing for the "New Church;" we will be able to do a great deal more than we are now doing for the old Church, the Church of our forefathers, the Church of the living God, the pillar and the ground of the truth.

L. W. Rose.

N. B. To begin with, I should like, say a thousand copies of Dr. W. R. Huntington's "Popular Misconceptions of the Episcopal Church."

MINISTERS' WIVES

To the Editor of The Living Church:

Some one said the other day: "Don't you think ministers do so often have the queerest wives?" Now, being myself a minister's wife, I naturally flew to the defense of my class. In the first place, I stoutly said, No! they are exactly like other people. "But," she persisted, "perhaps it is the life they live that makes them queer." That, I admitted, might have an effect, sometimes, but generally they are just like other people.

But, I said, perhaps you may look at them differently, and that may have something to do with the way they appear to you. Perhaps people are accustomed to throw colored lights, so to speak, on a minister's wife. Perhaps you watch her too closely. You are on the lookout for peculiarities and failings, and doubtless you find some, and in this strong col-

ored light, they seem larger and weightier than they really are. You would pass them by, in some one else, as too insignificant to think of.

I made quite a speech on the matter, and thought more afterwards. I said to myself, what would one do as a minister's wife, to be like other people? In the first place, she might work, though perhaps I am not consistent to put it so, for that often makes her unlike other women; at least, she does many things of a necessity that they need not do. The average salary of a clergyman, outside of the cities, will not maintain a family in any great degree of luxury and ease. But appearances must be kept up, the house be tidy and clean, the family always presentable, though it falls to the lot of one pair of hands to do it all. With all this, to be a "natural" woman, she must keep up all her other and outside obligations, calls, entertaining visitors, etc. Most ministers' wives do that. Do they go to church? well, that is a question; the minister can't stay with the babies that day, for he must preach, and there is no cook, or nurse, or housemaid, so mamma herself must stay.

Then she must be always cordial, cheerful, and considerate. She is that, to the best of her ability, but who is perfect? She would have been called to be an angel instead of a minister's wife if she were so. She is only human, swayed by the same impulses as other women. She may do a hasty thing. Her tongue may slip, like many another. She may forget a duty. But these are not mortal sins, and should not be held up to her eternal shame.

If she could tell her side of the story, it might be an interesting chapter. She might tell of the queer people she has met with; people who take entirely too much concern in her affairs to be compatible with good taste; people who practice uncharity in their dealing with her, as well as taking all sorts of liberties in speech and action.

I don't think it was ministers' wives alone that Robert Burns had in mind when he wrote:

> O wad some power the giftie gie us,
> To see oursels as ithers see us,
> 'Twad fra mony a blunder free us
> And foolish notion.

"VERA."

Opinions of the Press

The Church Times.

THE CANADIAN CHURCH.—The Church of Canada has taken a forward step, the consequences of which are full of great promise. Hitherto, in spite of internal harmony, the Canadian Church has lacked the bond of organized unity. It has comprised twenty dioceses, nine in the Province of Canada, eight in the Province of Ruperts Land, and three unattached sees. Three years ago the work of consolidating the Church was seriously taken in hand in a conference held at Winnipeg. Since that meeting the subject has been well kept before the attention of Canadian Churchmen, and last month some fourteen prelates and eighty representative priests and laymen met at Toronto as a General Synod, and set themselves the task of framing a constitution for the Church. To Canadian Churchmen is due the honor of taking the lead in a great movement towards the consolidation of the daughter Churches of the Anglican Communion. The Churches of Australia and Africa should at once follow this admirable example. The Metropolitans should in all cases be known as archbishops, and the colleges of bishops should be presided over by prelates of primatial rank and style. The movement in the Canadian Church has already borne fruit in arousing the interest of Canadian Churchmen, who are conscious of the advantages of visible unity and added dignity.

The Interior (Presb.)

IN THE SLUMS.—A number of W. C. T. U. ladies while visiting the Exposition, inspected the slums of Chicago under police escort. As might have been expected they were made the subject of criticism by the press. We would not advise ladies to make an excursion of this kind unless they are willing to make a large sacrifice for the acquisition of certainty in regard to the ways of vice. They need not care for the sensational press—but they will find themselves subjected to unpleasant impressions which they can never remove. These impressions will obtrude themselves on their minds when they would gladly be rid of them. One can preserve happiness by refusing to think of unpleasant things, forcing the mind into more agreeable contemplations; by refusing to listen to unpleasant talk, to read unpleasant literature, or to look on unpleasant spectacles; all this providing it can be done without leaving the path of duty. And yet the ladies, being willing to sacrifice their pleasure in order to get and give a sharp impetus to their work of reform, are to be commended. We have frequently been offered a safe conductor through the slums, but have refused because we would be rid of the knowledge we have at second hand if possible. Moral putrefaction is the most horrible thing one can know about. There is no carrion like that of a dead soul. But we infer that the ladies did not see the worst of it, only the least offensive of it. They ought to have gone to the bottom of it and been able to tell their sisters what the bottom of hell looks like, and to have shown those who are drawn thitherward what the end of it is, so far as that end is within the limits of this life.

Personal Mention

The Rev. George W. Southwell and daughter will pass the winter in Florida.

The Rev. H. W. Perkins has entered on his duties as rector of Grace church, Hinsdale, Southern Ohio.

The Rev. J. W. Keeble has resigned the charge of St. Paul's and Christ churches, Shelbourne Parish, Loudoun County, Va., and taken charge of St. Paul's church, Batesville, Ark., and should be addressed accordingly.

The Rev. Peter Wager has resigned the charge of St. Mark's church, St. Alban's, West Va., and taken charge of Grace church, Sheffield, St. John's, Tuscumbia, and the mission at Leighton, Ala.

The Rev. Frederick Hall has entered on his duties as rector of St. John's church, St. John's, Mich.

The address of the Rev. Arthur L. Williams has been changed from 6534 Oglesby ave., Chicago, to 514 E. 64th st.

The address of the Rev. Geo. Shelton is now Centralia, Wis.

The address of the Rev. J. Marchant Hayman is 43 Harvey st., Germantown, Pa.

For the present, the address of the Rev. John P. Hubbard is 1230 Spruce st., Phila., Pa.

The Rev. C. F. Drake, who has been assisting for the past six months at Holy Cross mission, Ave. C and 4th st., desires to be addressed for the present at No. 1 E. 29th st., church of the Transfiguration, New York.

The Rev. L. A. F. Davis of St. Mark's, Honeybrook, Pa., has accepted a call to the rectorship of Calvary church, Rockdale, Pa.

The address of the Rev. W. N. Ackley is changed for the present from Narragansett Pier, to Warren, R. I.

The Rev. J. M. King, associate priest of Christ church, St. Paul, has accepted a call to the rectorship of St. Luke's church, Hastings, Minn., and entered upon his duties the first Sunday in November. Address accordingly.

The Rev. John Francis George entered upon his duties as rector of St. Paul's church, Winston, North Carolina, on Nov. 1st, All Saints' Day.

The Rev. F. A. Fothegill has resigned the rectorship of Holy Cross parish, Perth Amboy, N. J., and has accepted the position of assistant priest of Holy Cross mission, Fourth st. and Ave C., New York City. Address accordingly.

The Rev. T. Cory-Thomas, priest in charge of St. George's mission church, Chicago, has moved to 872 72nd Place, and requests that all mail be so addressed.

The Rev. Isaac Van Winkle is in charge of St. John's church, Sewaren, N. J. Residence address, No. 2 West 103rd st., New York City.

The Rev. Henry B. Jefferson, of Lancaster, N. Y., has accepted a call to St. John's, Erie, Pa. Address accordingly.

The Rev. James K. Parker, rector of St. John's, Whitesboro, and St. Peter's, Oriskany, has accepted a call to the rectorship of Grace church, Waterville, Central Few York.

The Rev. G. K. Alcott has resigned the rectorship of St. Andrew's parish, Marbledale, and accepted St. Alban's, Danielsonville, Conn. He takes charge Dec. 1st.

The address of the Rev. Wm. R. Powell is changed from Woodstock, Ore. to Portland, Ore.

To Correspondents

M. P. J.—There are 4,338 churches and chapels in 53 dioceses, of which 3,450 do not rent pews—a percentage of 79 3-4; in the missionary jurisdictions, 342 free churches and chapels out of a total of 347. Taking the dioceses and missionary jurisdictions together, 80 3-4 per cent. of the churches are free. See also THE LIVING CHURCH for Nov. 25th, page 607.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Official

A QUIET DAY for women will be kept in Christ church, Hartford, Conn., Dec. 6th, the first Wednesday in Advent. Those who intend to be present should send their names to the rector not later than Monday, Dec. 4th.

A REGULAR meeting of the Church Periodical Club will be held Wednesday, Nov. 29th, at 3 P. M., in the parish house of the church of the Ascension, Fifth ave. and Eleventh st., New York City. All interested in the work are cordially invited.

THE NORTHERN DEANERY (diocese of Chicago), holds its next chapter meeting at Belvidere, Ill., Dec. 6th and 7th. The Rev. D. C. Peabody, of Rockford, dean.

REV. H. C. GRANGER,
Sec'y and Treas.

NOW READY

"The Quarterly Message Concerning Church Missions at Home and Abroad," for October-December, 1893; containing the Advent and Epiphany appeal and a brief account of the Chicago Missionary Council. Copies for free distribution will be furnished on application to the General Secretary, 22 Bible House, New York.

ADVENT SUNDAY

or the nearest possible Sunday is recommended for offerings for Domestic Missions. Early contributions are needed for the salaries of the seventeen missionary bishops and 800 other laborers in the home field. Remittances to MR. GEO. BLISS, Treasurer, 22 Bible House, New York.

IN PREPARATION

A pamphlet containing the valuable papers covering the whole range of mission work, read before the Council in Chicago.

After January 1st, address Church Missions House, Fourth ave. and Twenty-second st., New York.

Died

CHEVERS.—Entered into rest eternal, Sunday, Nov. 19, 1893, at his residence, 4246 Regent Square, W. Phila., the Rev. Samuel S. Chevers, son of the late Rev. M. L. Chevers, of Fort Monroe, Va. Interment at Hampton, Va.

WALDO.—Entered into the joy of Paradise, on Wednesday, Nov. 22nd, the Rev. Gershom Palmer Waldo, a priest of the diocese of Western New York, for many years past a resident of Springfield, Ill., aged 91 years and 8 months.

OTTMAN.—On the morning of Oct. 25th, on the train when almost within sight of her home, Minnie James Ottman, beloved wife of the Rev. G. A. Ottman, rector of St. Paul's church, Sacramento, Cal., passed into the rest of Paradise. The cause of death was heart disease. Interment at Utica, New York.

Lord all pitying, Jesus blest,
Grant her Thine eternal rest.

Acknowledgments

THE REV. T. M. THORPE gratefully acknowledges the following donations in response to appeal in THE LIVING CHURCH. By the Rev. Nelson Ayres, Niles, $2; the Rev. A. S. Dealey, $5; Mrs. Hartley, pkg.; the Rev. J. J. Vaulx, $21; Va. Patrick, $1; St. John's, Ocean Springs, $20; Sibyl, $10; Mrs. J. J. Goward, $5; the Rev. W. W. Tomlins, 50 cts.; Mrs. Benton, $12 and box; St. Ann's S. S., $19; A. D. Matthews, $10; Louisville and Nashville R. R., $20; a friend, $5; A. M. Snyder, $1; H. F. Auten, $1; Mrs. L. Frances Mattson, $5; E. R. Washburn, $5; a priest, $1; Tidioute, $2; Mrs. W. C. S., $5; the Rev. W. H. Vibbert, $10; A. H. Campbell, $5; the Rev. T. J. Melish, $1; E. D. E., $5; Mrs. Sarah E. Batterson, $20; Mrs. J. H. T. Jackson, $2; P. E. H., $1; Saco, Me., $1; Miss K. Howe, $2; "a man that hath seen affliction," $5; the Rev. F. W. Raikes, $2; "H.", $5.

Appeals

ALL contributions for the "new St. George's (mission church) Reconstruction Fund," should be sent to F. F. Ainsworth, treasurer Board of Missions, diocese of Chicago, 2302 Indiana Avenue, Chicago.

TRINITY MISSION. Melrose, Fla., desires contributions of articles for a bazar to be held Dec. 13th and 14th, to aid its finances. Copies of Hutchin's Hymnal, Tucker's Tunes Old and New, and Sunday School Service books, are also needed. Address MRS. S. F. GILMOUR, Box A, Gainesville, Fla.

RELIEF! RELIEF!

We need $500 before the 10th of December to reduce a pressing claim for debt on our church. Contributions, so specified, may be sent to Bishop Talbot, Laramie City, Wyoming, or direct to myself, Lewiston, Idaho. J. D. MCCONKEY.

A REQUEST

To the friends who have so kindly helped me in my collecting of stamps, I would say that, as the stamp dealers will no longer buy the common U. S. stamps, there is no use in saving or sending any more of these.

Only the Columbian stamps of all denominations, and the higher value U. S. stamps, are salable now, and these I am glad still to receive. SISTER HANNAH.

Denver, Col., Nov. 15, 1893.

I need $10,000, (ten thousand dollars), at once for educational work in Mississippi. I hate to make appeals. But I am sure there are those who, in this matter, would aid me if they knew how my heart is burdened. I need a school house at St. Columb's chapel. The colored work at St. Mary's, Vicksburg, needs a house, and we must be aided in the establishment of St. Thomas' Hall, revived after long suspension, at Holly Springs. These are all needed by the success and advance of our work, in a diocese as purely missionary as any in the Church.

HUGH MILLER THOMPSON.

Jackson, Miss., Nov. 1893.

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-four dioceses, including work among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

The fiscal year beginning September 1st requires, for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools, many gifts, large and small.

Remittances should be made to MR. GEORGE BLISS, treasurer, 22 Bible House, New York, communications to the REV. WM. S. LANGFORD, D.D., general secretary.

Church and Parish

WANTED, by the chaplain of St. Luke's Hospital, Chicago, Ill., Illustrated papers for the ill, and illustrated magazines for the convalescent.

POSITION WANTED, as chaperone to travel, companion, or governess, by experienced teacher. References, bishops and clergy. 620 Englewood ave., Englewood, Ill.

A LADY who has traveled much abroad, will take six young ladies to Europe in February, 1894. Has been principal of female seminary and is accustomed to the care of young girls. References given and required. For particulars address C. E. H., care of LIVING CHURCH.

FOR RENT, very cheap, a modern home in Kenwood, beautifully and completely furnished. Family gone to California until June 1st. Very cheap to first class parties. Owner would reserve one room or room and board, if agreeable. Address B., care of THE LIVING CHURCH.

Choir and Study

The latest visitor of celebrity from among the English clergy is the Rev. Hugh Reginald Haweis, rector of the great parish of Marylebone, London. His unique reputation, both at home and in America, quite justifies a somewhat scrutinizing study of his methods in the double capacity of lecturer and preacher, since in both offices he presents himself before American audiences and congregations. It will be well to premise that thirty or forty years ago, presumably when Mr. Haweis was a young man, he produced a brilliant volume bearing the somewhat equivocal title, "Music and Morals." This volume found rapid currency among our musical people, who were enkindled by its fine enthusiasm and almost stormy eloquence. Mr. Haweis virtually had entered the lists as an apologist for the Mendelssohn cult at that period, appealing very powerfully to the English public, with the sublime oratorios, "Elijah" and "St. Paul." He was a puissant knight, and there was no one to resist his fiery appeals or hinder the absolute conquests of "Mendelssohn the Happy." Thousands who found a new and ecstatic world of musical experience in the Mendelssohn music will credit Mr. Haweis and his "Music and Morals" with rare helpfulness towards a deeper insight and a larger and sweeter delight in the genius and inspiration of this consummate master of the nineteenth century art. But Mr. Haweis, not contented with such a signal achievement, some years ago changed his colors, and having drunken of the Wagner frenzy, charges the musical world afresh and full tilt as champion of the half-pagan master of Bayreuth. It was a book too this time, but the English were not ready to accept the newly proffered fealty, and Mendelssohn with Handel retain their well-grounded supremacy to this day, while the religious world at home continues its allegiance, reverent and fervent as of old. Mr. Haweis failed in his audacious enterprise, not through any failure of his own energy or enthusiasm, but because Wagner himself rarely or never appeals to the highest sanctions of musical art. He is at best only a dramatist, never an evangelist or an interpreter of the apocalyptic mysteries. Mr. Haweis holds a recognized distinction not only as a general virtuoso, but as a fine performer on his own valuable "Stradivarius" violin. But he has drifted among those restless malcontents who, although few in number, have not hesitated to repudiate the ancient symbols of the Anglican Faith and discredit their historic defences and traditions. In short, Mr. Haweis unhesitatingly identifies himself with the destructives, both of the so-called "Higher Criticism" and of those perilous epidemics of spiritualism, theosophic profanities.

Recently, of a Sunday morning, the writer heard Mr. Haweis "preach" in a New York church. The reverend gentleman was introduced to the chancel by one of the clergy, making his way laboriously, with his walking stick, to the pulpit, which occupies the most conspicuous position in the church. Just here reminiscences of former English preachers flitted across the thought; of the Cowley Fathers, Hall and Maturin, at once persuasive and eloquent; of Canon Knox-Little, master of all academic graces of oratory, his discourse clothed in spontaneous elegances of fancy and diction, at once learned, winning, and glowing with unction. The high-pitched voice broke the silence: "And Jesus opened His mouth, and taught them," "Yes! Jesus opened His mouth, not as some timid, mealy-mouthed preachers of the day, but that He might compel men to hear!" So much for prologue. It was to be an exposition of the parable of the unjust steward. The method was colloquial and sensational; the analysis of sophistries and tricks, pitiless and defiant; and the moralizings were witty, caustic, unfeeling, the chilly wisdom of a man of the world. Scriptures thus took on irreverent paraphrases. Slang phrases like "letting the cat out of the bag," with others of like quality and pattern, were offensive. There was rough anecdote, and still rougher illustration, throughout, as when the Bishop of Peterboro, in rebuking a rich braggart (an "unfaithful steward!") who boasted in his habitual giving of £2,000 per annum in charities, declared that he had never before heard of such expensive insurance against fire! Mr. Haweis is a practised dramatist, who makes shrewd use of impersonations "to point a moral and adorn a tale;" so that the discourse grew into a dramatic monologue, in which the preacher became, in turn, the several persons taking part in the drama. In fact, it was literally "as good as a play," for it was an exceedingly clever "play," in substance and manner. Let us be very thankful that Mr. Haweis is, after all, unique among the Anglican clergy, and that his keen-edged irreverences are unwelcome and shocking to American Churchmen.

The following evening Mr. Haweis gave a lecture on "Tennyson, the Poet of the Age," before a well honored historical society. The slight restraints of churchly surroundings were wanting here, and the painful incongruities of Mr. Haweis as a *literateur* were frankly laid bare. The over-long prelude was an irreverent furrago of personalities in which everything figured but the subject announced. The Tennyson part contained a passage of analytic and verbal exposition which was sound and respectable, if not strikingly original. But the dramatic display continually reappeared. Immense stress was given to the snappish rejoinder to Christopher North and the still more snappish assault on "dandy Bulwer" in *Punch*, both of which escapades Tennyson rejected from his published volumes. The general citations were trite, the recitations wearisome, and the great periods, "In Memoriam," the Idyls and the dramas, were passed over with a mere glinting allusion. The profoundly impressive "Crossing the Bar" was not even alluded to. The long evening was wound up with an exaggerated reading of the dialect piece, "The Northern Farmer," which nobody could understand, and for which no American Tennysonian cares a farthing. It was a most lame and impotent conclusion. But Mr. Haweis made his people laugh immoderately, again and again, through his antics and drolleries, although the subject was the dead Laureate! "Your pirated editions of Tennyson!" was contemptuously flung in the faces of his hearers, a virtuous and orderly class of listeners who had never "pirated" anything; while the writer recalled the "pirated" publication and extended sale of a brace of his own volumes, years ago in London, that returned him neither profit nor recognition.

The lately completed chancel, with church decorations, in St. Bartholomew's church, New York, has afforded a conspicuous topic for social and journalistic comment. Nearly $100,000 was available for the accomplishment of the improvements proposed: a new interior decoration, the provision of a proper chancel-choir, the readjustment of the organ, and a new sacrarium. The new addition does not exceed a strip some forty feet in width and nine feet deep. The designs for the decorations were made by Mr. Francis Lathrop, who is known as the decorator of the proscenium of the Metropolitan Opera House, burned two years ago, and a disciple of the Parisian renaissance as represented by such men as Kenyon Cox and W. H. Low. In the outset he shuts out the daylight in the nave by darkening both clerestory and aisle windows, so that the electric lamps in the nave vaulting, must be lighted at every service. In the richly glowing twilight thus secured, he succeeds in bringing to mind that dreamy land of reverie found by the Lotus Eaters, "in which it seemed always afternoon." For the former color and embellishments, he substitutes three color schemes in monotone, the lightest, for the vaulting and clerestory walls, a *cafe au lait*, which slightly deepens as it reaches the triforium, where it again deepens into a leaden hue along the aisle walls—all unbroken by emblem or incident save a few slender lines of gilding faintly marking the arch moldings above.

So much for the nave. Now for the newly developed chancel and sanctuary. The normal and commanding type of the nave has been altogether ignored in the new structure. The nave-triforium, in the European examples, always re-appears within the chancel, greatly enriched in its details of moldings and structural adornments, as, *e.g.*, in the ancient cathedral of Glasgow, in Durham, and almost everywhere else. But here the triforium comes to an abrupt stop at the new chancel line; the glistening monoliths of the nave violently contrasting with the addition which impresses the beholder at first as a segment of an entirely dissimilar structure forced into strange and discordant relations. The triforium is displaced by the lofty ranges of gilded organ pipes on both sides, while the column-pilasters of iron, at the angles and corners, are carried up to the clerestory, far above the capitals of the nave monoliths, and Mr. Lathrop has lavished his gilding until the whole area glares uncomfortably with a barbaric splendor.

The negative and purely secular quality of Mr. Lathrop's decorations is seen again in the great stretches of polished, colored marbles paneled along the proper reredos wall-spaces, a wainscoting in marble veneering such as may be seen in the Auditorium hotel reception rooms and vestibules, in Chicago; in many theatre lobbies, dining halls, and commercial buildings, but nowhere in any recognized model of correct ecclesiastical architecture. The old marble altar is properly placed and is several steps above the chancel floor. But the flanking areas are bare, glittering spaces of the aforesaid polished marbles, broken only by the flat pilasters supporting the entablature that reaches from wall to wall, and rising into the depressed angle of a Grecian temple pediment immediately above the altar space, thus affronting the universally prevailing round Byzantine arch. A bas relief design cut in Caen stone, fills the space immediately above the white marble altar and beneath the pediment, sadly cheapened by the surrounding glitter and costliness. The vast and unbroken wall-space above, with its round-headed arch, is marked out by a great border, eighteen inches wide, in an incoherent renaissance decoration of gilding and pale yellows, while a wide cryptogramic inscription, interlaced throughout, baffles the keenest scrutiny. It is virtually as undecipherable as the cuneiform inscription which no man has yet penetrated. Lying at the centre of this large area is an enormous Latin cross, so vaguely indicated that its discovery is an afterthought amid equally vague stars and radiations. It is stated that a great picture is to fill this wall-space.

There is apparently an enormous waste in the newly-made organ work. While the old organ remains in the west gallery, quite sufficient for the largest choir that can possibly find place, and for a crowded congregation, a new double, or antiphonal, organ is erected within the enclosures on both sides of the chancel, costing some $25,000. A single key-board with four manuals and more than 100 registers, is placed behind the north-side (conventional) choir, connecting all three organs by the electric action. This seems to us practically and economically an error of judgment. Setting aside the 32 ft. stops in St. Paul's Cathedral, London, this new group of organs has nearly twice the force of that celebrated organ, which proves sufficient for that vast interior in which there is ample room for a dozen St. Bartholomew congregations. Such an accumulation of organ work can only result in endless complication, disordered mechanism, and a painful embarrassment of tonal wealth. The chancel and sanctuary furnishings are spare and much meaner than the surrounding sumptuousness requires. The old font sculptured in white marble—a kneeling angel holding a large baptismal shell in its extended hands—is removed to a space opening into the south aisle of the nave, beneath the organ chamber overhead. The walls remain bare and unadorned.

What might have been accomplished, and with an apparent saving of fully $50,000 in outlay, is shown in the sketches hastily prepared by Mr. J. Neville Stent, who is one of our most accomplished ecclesiastical designers. These plans contemplated the removal of the old organ to the east, and its replacing adjacent to the new choir, with possibly a small, supplemental, sanctuary organ for accompanists—both played from the same key-board. There was also such a utilization of the spaces opened up by arches into the new choir-chancel, that, with the west gallery, almost 200 additional sittings would have been secured. Mr. Stent's designs convert that great reach of clerestory lights into an inspiring procession of worshipping saints, playing upon instruments, and thronging eastward toward the sanctuary. Rich and harmonious color, with emblems, would have covered the nave walls, and the spandrils above the columns, below the triforium, filled with medallions in color, of the prophets, apostles, evangelists, and great doctors of the Church. The polished columns of the nave would have been reproduced in the columns and pilasters of the new chancel-sacrarium. The altar was designed to stand beneath a Byzantine baldachino, boldly advanced from the sanctuary wall, wrought in choice marbles, and with the reredos reaching quite across, enriched with

Salvati's mosaic emblems and carefully modeled figures. The great wall space above was wrought in a great bordering of ecclesiastical emblems, enclosing medallion groups of worshipping angels, while the high, oblong space remaining, was filled with a lovely conception developed from Ary Scheffer's *Christus Remunerator* as a *Christus Triumphans*, surrounded by adoring angels above with the redeemed and worshipping saints below, an evangelic composition so inspiring and radiant with "the glories to be revealed," that the sanctuary would have quickened the most languid devotions, strengthened the feeblest preacher, and confounded the utterance of any strange gospel. This is the spirit and service of a valid and inspired Catholic art. The art that neither teaches nor admonishes; that neither inspires nor invigorates; that has nothing to disclose of the "hidden things" of God or of the precious treasures of the "Beauty of Holiness," has neither part nor lot in the sanctuary. Let any one who would study an object lesson in this religious art, retire awhile for meditation and devotion to St. James the Less, Philadelphia, or the church of the Transfiguration, New York, or the church of the Ascension, Chicago, or the church of the Messiah, Brooklyn—these latter two, the exclusive work of Mr. Stent—and something of the significance and power of a profoundly religious art will declare itself to the devout soul. We earnestly recognize the evangelic office of such an art, and regret its absence in this costly experiment in St. Bartholomew's. Had the earnest and indefatigable rector of St. Bartholomew's been entrusted, unhampered, with the administration of this $100,000, something incomparably better and more helpful would have been realized.

The Vacation Club in Winter

BY ADAH J. TODD

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I

The Vacation Club was composed of a party of young people who accidentally met for the summer in a country farm-house, and who had varied the usual summer experience by exploring the fauna and flora of the country about them, whose adventures we followed sometime ago. They became so much interested in seeing the objects they had looked at all their lives, but never really seen before, that September found them very much indisposed to give up their investigations.

At the last meeting when they had exhibited the results of their researches, the satisfaction arising from these was largely mingled with despondency that it must now end. Miss Lacey in vain encouraged them to individual efforts wherever their lot for the winter was cast, for they were going to be scattered in all directions and at all sorts of work. They were sure they could do nothing without her assistance and the inspiration of fellow-workers. Nellie and Mabel who left before the others, went off in despair. It was plain that the enthusiasm of the summer was likely to effervesce, or at most leave only a pleasant regret. Therefore, Miss Lacey who was to stay through September determined to provide some means of communication whereby they could be helped to pursue their present line of study, and maintain their interest. To this she was urged by Mrs. Wildman who feared the return to city life and former companions might again lead Nellie to become frivolous and vain.

They had one pleasant little gathering of the remaining eight members a few days after the last formal meeting, and then Miss Lacey proposed that they should not disband at all but continue under the same name, and try by correspondence to supply the inspiration which comradeship gives.

"It will be easier now than when you began," she said, "for now you know how to work, and I shall be glad to give assistance to any one needing it. Of course you will not have much time. Will is going to have his college studies, and we expect him to make a good record this year. Frank and Fred will have about all they can do in the Commercial School. Bess and Nellie and Grace will have household and social duties, in fact we shall all of us, I hope, have some occupation which will take most of our time."

"Life is hardly respectable, is it," asked Carlyle, "if it has no generous task, no duties, or affections that constitute a necessity for existing."

"But there will be spare moments which will make the regular occupation all the pleasanter if we spend them in this way, and we shall find quite a good deal can be accomplished. At least we shall be in spirit to go on with the pursuit next summer. Very likely we shall each one visit some interesting place of whose natural history the others would like to hear, and that will supply us a motive for studying the place carefully. I shall be glad to tell something of the work I am doing, and I have no doubt Alice will discover a vast amount in the starry heavens this winter and can do nothing better with her information than to disseminate it among her fellow club members. We will have a circulating post-office arrangement after the manner of certain botanical and microscopical societies. I will continue to take on myself the honors of the presidency if no one objects, and each one may make a report to me. I will pass on the letters to the next person on the list, and she to the next, and so on until the catalogue is completed. Then as these are passing, any one may make comments or add information as he sees fit, and when the budget comes back to me, I will try to supply what is lacking."

"That would be fine," said Bess, "only I should get tired waiting for it to come back, so might I write directly to you, please!"

"Yes, for matters of inquiry demanding immediate attention, but you must let your report go around with the rest. Now while you remain a few days, I think it would be a good plan for us to gather material for winter work. I want to go up to the Glen again and I don't want to go alone. I think we can arrange for the excursion to-morrow. We will find mosses and lichens to work on this winter, and seeds, and nobody knows what else."

"You will make the first report, won't you, Miss Lacey, so as to show us how?" inquired Bess, anxiously.

"On condition that yours is second," was the reply, "I suppose I shall have to. I think we may arrange some meetings, too. I believe I heard you young people concocting a scheme to come up here for Thanksgiving. I might come too."

"Why, of course you would, Miss Lacey. You're young people, just as much as any of us."

"Well, then, we could arrange for a reunion and sort of field day then. Nature isn't as lavish at Thanksgiving as at some other times of the year, but I dare say we could find something to look at."

The news was duly communicated to Nellie and Mabel, who gladly acquiesced, and the others, in the few days left them, traveled over the fields in search of mosses, lichens, cones, autumn leaves, and seeds, and searched the sea sands for their treasures until they had accumulated enough for the investigation of several winters.

On the last afternoon, when the blue autumn haze was already beginning to appear on the hills, as they came back from the woods with baskets and cases well filled, to say nothing of hands, Miss Lacey quoted from Emily Dickinson's poems:

"Who robbed the woods,
The trusting woods?
The unsuspecting trees
Brought out their burrs and mosses
His fantasy to please;
He scanned their trinkets, curious,
He grasped, he bore away.
What will the solemn hemlock,
What will the fir tree say?"

(To be continued.)

Magazines and Reviews

The Review of Reviews, in addition to its stereoscopic panorama, covering the political and literary movements of the month, has five principal papers, closely connected with current interests. These are "Possibilities of the Great Northwest," vigorously illustrated, presenting data which rest upon deliberate scientific investigation, of an undeveloped world, waiting the coming civilization along the vast northwestern part of our continent, with an almost incredible wealth of promise; "Inland Waterways for the Northwest," also illustrated, pointing out the future highways of commercial traffic; "The Future of Silver Production;" "The Gothenburg System of Liquor Traffic," supported by authentic tables of statistics; and "Lobengula, King of the Matabele," whose South African empire is now undergoing disintegration, under a British invasion. The digest of current magazine literature is full and judicious.

Our Little Men and Women, *Pansy* and *Babyland*, D. Lothrop Company, Boston, are ideally perfect recreation for little people, adapted even to the nursery class with sympathetic intelligence. There is a distinct, although unobtrusive, religiousness of purpose felt in every number, while the custodians of our Church households will easily supply the seasonable topics of the Christian year. The illustrations are selected with excellent discrimination, carefully executed, and invite the perceptions of children toward an intelligent love of the beautiful in art. They are published at very moderate cost and will prove welcome visitors.

Christian Literature and *Review of the Churches*. The Christian Literature Co., Astor Place, New York, begins a new series with this number. It is substantially an English production, brought out in New York with a prefatory article on "The American Churches." Its special value will be found in its faithful reflection of the multitudinous movements among English Christians of all names, who are eagerly discussing fundamental questions touching organization, administration, and symbols of belief; also the all-absorbing questions surrounding the somewhat nebulous project of a general unification. We note several departments, severally in charge of representative leaders; that covering the Established Church, bearing the signature of William Sinclair, Ven. Archdeacon of London. The recent Church Congress held in Birmingham, is reviewed, with a generous synopsis of some of the principal addresses; also of the nondescript "Lucerne Conference," which is yet another struggle towards still another type of "unity," such as Mr. Stead has formulated. There is a pessimistic review by the Rev. Canon Barnett, of "The Church's Failure in East London," a field notoriously strewn with the wreckage of all previous efforts for its spiritual enlightenment, and also a letter from the Cardinal Archbishop of Westminster, in which he shows with almost brutal candor the repudiation of all Anglican orders by the authorities of the Roman hierarchy. The whole subject of ecclesiastical and religious movements seems fairly and intelligently canvassed, and those whose duty it may unhappily be to study carefully this morbid condition of spiritualities, will find this monthly very serviceable.

The Cosmopolitan continues to maintain its advanced position in the better regions of literature and presents a list of valuable papers from eminent writers, as "Auto-biographical Notes," illustrated by Franz Von Lembach, the celebrated German portrait artist; "Some English Forms of Invitation," by Geo. Badeau, with numerous fac-simile illustrations of certain "forms" of etiquette in which cultivated Americans are naturally and justly interested; "American Notes," I., "The Land of Romance," by Walter Besant, no less creditable to his literary accomplishment than honorable, as it illustrates his perfect candor and exalted manliness; "The Writing Material of Antiquity," by Dr. George Ebers, and "Letters from an Altrurian Traveller," by W. D. Howells, where we recognize very much of the writer's admirable individuality. Indeed it may be said of the entire contents that the intelligent purpose is, first, instruction and entertainment, and afterwards, amusement.

The English Monthlies, from the Leonard Scott Co., New York, we summarize briefly, as they present fewer papers of general interest than usual: *The Fortnightly* has a sharp and well-merited castigation for the two volumes of Rudyard Kipling's "In-di-a" verses, which hardly rise above the doggerel and coarseness of the barracks and mews, and in lyric qualities, are down to the level of the lowest London music-stall "patter." The samples justify these strictures which cease to be severe in their visible righteousness. The strangeness of it is that these repulsive and, for the most part, half-obscene ditties, captured the younger educated men of clubs and colleges, and threatened a new and powerful "cult" in the upper circles of English life. The inexplicable scandal is that such things could escape the governmental censorship and reach the public through any channel. Literary humiliations have long ceased to be provincial, or even national, since they touch the English-speaking race. "The Ireland of To-day," I., is a sad and depressing picture of social conditions that seem at once desperate and hopeless.

The Nineteenth Century has but three out of its fourteen articles, which seem generally interesting to Churchmen: "Religion at the London School Board," which discusses a question with which we are painfully and practically conversant; "Our Cathedral System," by an eminent official of Ely, which we propose considering more at length at our convenience, and "Christianity and Roman Paganism," by St. George Mivart, who, it seems, survives his recent gibbetting in *The Index*. This time his objective point is Harnack, the German Professor, who recently, as he supposed, undertook to eviscerate the Nicene Creed.

The Contemporary Review contains twelve papers, three of which commend themselves to the attention of Churchmen: "The Parish Councils Bill," by the Bishop of Ripon, in which this new legislation is discussed in all its proposed relations with parochial development; "Priest and Altar in the English Church," by Francis Peck, a temperate and well-considered review of the Farrar-Knox-Little controversy; and "The Problem of the Family in the United States," an intelligent *resume* of the subject, accompanied with copious statistics gathered from official sources.

Book Notices

A Jacobite Exile. Being the Adventures of a Young Englishman in the Service of Charles XII. of Sweden. By G. A. Henty. New York: Chas. Scribner's Sons.

The author of the "Dash for Khartoum," "The Lion of St. Mark," "With Clive in India," has here produced another interesting story of adventure, with so much of historical flavor as to keep it from ranking as frivolous. Of course there is "a lover and his lass" who—but thereby hangs the tale.

The Book of Praise for Church, School, and Home. Selections from the Prayer Book and Hymnal. By the Rev. G. W. Shinn, D. D., and H. B. Day, organist. New York: Thomas Whittaker. Pp. 272. Price, 35 cts., $30 per 200.

This compilation forms a Sunday school manual of considerable Churchly merit. It embraces eight services, eight more for special seasons, and four for day schools; the choral settings for Morning and Evening Prayer, the Litany and Holy Communion, the twenty selections of Psalms, pointed, with chant settings, and 200 well selected hymns with excellent music for children's voices. It is a book that will grow in Church favor.

Peloubet's Select Notes. A Commentary on the Sunday School Lessons for 1894. By the Rev. F. M. Peloubet, D. D., and M. A. Peloubet. Illustrated. Boston: W. A. Wilde & Co. Pp 356. Price, $1.25.

For those who use the International Lesson Series, these notes will be found suggestive, though not written from a Churchman's standpoint. The text is illustrated with abundant original engravings, which illuminate many otherwise dark passages, and as a whole, in its mechanical as well as literary make up, the book will interest any teacher of the Word.

The Old Garden. By Margaret Deland. Decorated by Walter Crane. Boston: Houghton, Mifflin & Co. Crown, 8vo. Price, $4.00.

To say that this volume is a holiday edition from Houghton, Mifflin & Co., should be sufficient to one in touch with books and book makers. This is as charming a gift book as can be conceived. Mrs. Deland's poems are uniformly good and Mr. Crane has never done anything more beautiful than the figures and flowers and fancies which he has designed for this work. Over 100 of the total 114 pages are adorned with his designs in colors—a wealth of artistic enjoyment.

Short Stories. Edited by Constance Cary Harrison. (In the "Distaff Series.") New York: Harper & Bros. 16mo, cloth, ornamental. Price, $1.00.

"'I have won the flower of womanhood' he said. And so he thought to the last." These are the concluding words of the last story in this volume; and they may be taken from that position to be placed at the head of the publishers' announcement of the dainty new book that represents the finest product of the imagination and mechanical skill of women. "My Own Story," is contributed by Mrs. Stoddard; "In Honor Bound," by Miss Caroline Chesbro; "An Islander," by Miss Margaret Crosby; "Speakin' Ghost," by Mrs. Annie Trumbull Slosson; and "Monsieur Alcibiade," by Constance Cary Harrison.

The Mill at Sandy Creek. By the Rev. Edward A. Rand, author of "Fighting the Sea," "School and Camp Series," etc. New York: Thomas Whittaker. Pp. 360. Price, $1.25.

The breath of the sea refreshes the atmosphere of nearly all situations in Mr. Rand's pleasant and improving stories; and the foaming brine exhales through the pages of this latest one, which also is no exception to his others in interest of narrative, most happily infused with the quiet, godly sentiment which is best fitted to inspire his young readers with worthy ambitions towards the things that "make for righteousness" and useful living. A thread of noble love is woven into this story, running clear through its texture from the first page to the happy last.

Under the Live Oaks. By T. M. Browne, author of "The Musgrove Ranch," "Dorothy," etc. New York: Thomas Whittaker. Pp. 228. Price, $1.00.

This is Mrs. Browne's recent "Prize Story," and an altogether lovely, wise, and beautiful story it is. Its scene lies in California, among the foothills at the base of the great Sierra; its main interest, in the family life of an invalid clergyman who has come thither from the hard coast of Maine, to make a new home near San Sebastian, and especially in the fortunes of his two daughters, Elaine and Chrissie, their filial and their Church devotion, and their loves, with the happiness that crowns them in the end. A point of interest is the effort to establish a church in the valley, and its consummation in the building of the church of the Ascension. It is a singularly good, strong, and healthful story that will be profitable for the young girls of any parish.

Lucile. By Owen Meredith, with twelve fac-similes of water color painting by Thomas McIlvaine. New York: Fred'k A. Stokes Co. Price, $3.50.

Lucile as a poem has passed beyond the need of comment. It has found its way into the household and established itself. Many a prosaic soul has found in its contents the first real delight in poetry. However intensely interested in the plot we are not rudely awakened by some weakness or defect for the sake of the rhythm; yet the poetry is there in rhythmic, echoing, melody. The new edition is handsomely gotten up. The paper is the best and the type beautifully clear, interspersed with many delicate and appropriate photogravures. We do not think Mr. McIlvaine has done himself justice however in the colored plates. There is a superfluity of color and the impression conveyed is out of harmony with the pure ideals and elevated character of the poem. As a gift book this edition will doubtless find favor with many.

Christmas Carols. By Frederic W. Farrar, D.D., F.R.S., Archdeacon and Canon of Westminster. Illustrated. New York: Thomas Whittaker. Price, $1.25. Gilt edges.

Introductory of this exquisite volume, Canon Farrar says: "I have been so often asked for permission to use the carols which follow, that I print them here. The first has been set to music by Mr. John Farmer, of Harrow; the others by Dr. Bridge of Westminster." There are three very simple and beautiful carols contained in the volume, each illustrated with two full-page photogravures of the Madonna and Child: 1, "In the fields with their flocks abiding," illustrated by E. Zimmerman and H. Salentin; 2, "In sorrow and in want," illustrated by R. Hohenberg and A.V. Roesler; 3, "All jubilant with psalm and hymn," illustrated by C. Froschl and F.V. Defregger. The book is of 25 leaves, finest heavy toned paper, printed only on one side. A choice, refined gift for the Christmas season.

As We Go. By Charles Dudley Warner. With portrait and illustrations. New York: Harper & Bros. 16mo, cloth, ornamental. Price, $1.00.

This little volume is the latest number of the series known as "Harper's American Essayists." Mr. Warner has already given to a very wide circle of delighted readers a volume entitled "As We Were Saying" (published also in this series), and now he presents in the same felicitous style, a number of sketches originally contributed to the Editor's Drawer of *Harper's Magazine*. The volume is appropriately illustrated. Among the twenty-eight topics some one at least will fit the reader's experience or trend of thought. "The Newspaper-made Man," "Interesting Girls," "A Leisure Class," "A Beautiful Old Age," "The Deadly Diary," and other sketches are suggestive of the good things Mr. Warner offers in this dainty form.

Humanics, Comments, Aphorisms, and Essays. By John Staples White. New York and Toronto: Funk & Wagnall's Co. Cloth.

When the author in the title-page of this quaint little book describes it as "touches of shadow and light, to bring out the likeness of man and substance of things," he hits the mark. The book will be read with enjoyment, we may safely assure the author, even beyond the limitations suggested in his amusing preface; and then the thoughtful reader will begin it over again and study it, to master the odd quips of sterling sense contained in its pages. There are many real gems of thought in the book, and their peculiar wording serves to make them impressive; for example: "The first duty in life is to learn to drudge at something;" "Keep out of the crowd if you have to get above it;" "A temperate life is slow, but it is pretty sure." There are a few obscurities, but it is a book well worth reading.

The Autocrat of the Breakfast Table. By Oliver Wendell Holmes. Boston: Houghton, Mifflin & Co. 2 vols., crown, 8vo. Price, $5 00.

Criticism on this holiday edition is of course limited to the material part of the book itself, and the illustrations. The paper is very heavy and is highly finished, and the letter press is of unusually high order. The illustrations are from the pen and brush of Howard Pyle, and would make him famous were he not so already. They are 60 in number, of which 13 are full page insets by the photogravure process. These illustrations truly illustrate. Mr. Pyle catches the spirit of the author, and draws, with evident interest in his work; the little tail pieces, head pieces, and captions for the poems which dot the work, are drawn with the same grace and strength which mark the photogravures. The thousands of lovers of this book will find it still more endearing in its newest form, while those to whom it is as yet an untasted dish will find an added relish in its present serving.

Tales From Shakespeare. By Charles and Mary Lamb; with a Continuation by Harrison S. Morris. Illustrated. Philadelphia: J. B. Lippincott & Co. 4 vols., 8vo., pp. 200 each. Price, $1.00 per vol.

Nothing could better testify to the perennial charm of Charles and Mary Lamb's "Tales From Shakespeare," than the fact that the eighty-six years between the issue of the first edition in 1807, and the present time, there have been put forth upward of fifty editions, and that each year brings a new contribution to the store. The sixteen plays which have been condensed and turned in prose by Mr. Morris, form naturally the centre of interest in the present edition. Mr. Morris has quite unnecessarily disarmed criticism by his preface, for there is no doubt that he has entered heartily into his work, and only after a complete and exhaustive study of the style of the brother and sister whose twenty tales are so well known and largely read. Youthful readers will find the volumes of value, while the critical insight and delicate art of the authors will commend them to persons more mature in years and learning.

Holiday Books

MESSRS. FREDERICK A. STOKES CO., New York, have some choice new books and calendars suitable for Christmas presents. We notice a handsome vignette edition of "The Scarlet Letter," with a hundred exquisite illustrations, by Frederick C. Gordon, price, $1.50; a children's delight, under the title of "Favorite Pets," with new pictures and verses by E. S. Tucker, price, $1.25; from cover to cover it is bright with prettily colored and well drawn pictures; "A Little Queen of Hearts, an International Story," by Ruth Ogden, with half a hundred attractive illustrations by H. A. Ogden, an interesting book for boys and girls, price, $2.00; a new and pretty edition of the poems of George A. Baker, Jr., entitled "Point Lace and Diamonds," illustrated, price, $1.00. There is not much to be said for the poems except that they are generally entertaining and sometimes flippant; they were first published in 1875. This firm have published two very unique and artistic calendars. One is in the form of a Chinese Lantern, and is quite novel. It is illustrated with bright Chinese figures appropriate to the different seasons, price, 75 cents. The other, called "The Little Friends' Calendar," is daintily illustrated with fac-simile of water-color designs by Elizabeth Tucker; the "little friends" being the favorite pets of children, price, 75 cents. A pretty device "for my lady's chambers" is "The Directoire Calendar," in the form of a screen to stand upon the table or chiffonier. It is decorated with figures in the bright costumes of the gay French capital, by William Ostrander, price, 50 cents.

MESSRS. E. P. DUTTON & CO., New York, have a very pretty calendar in the form of a screen. On one side is the calendar and on the other, large figures of children—each suggesting a season. Price, $1.00.

These publishers bring from far countries choice things to gladden the hearts of those who can appreciate the best in art. Popular among the treasures brought to light by the demand of the season, will be "Little Folk's Spice for All Who Are Nice," by writers and illustrators too numerous to mention. There are several full-page colored plates, and other designs in profusion. Such a book educates the taste while it awakens the interest of the young. Price, $2.00. A smaller but even more artistic work, for older readers, is entitled "Golden Harvest," a Daily Companion containing Scripture Texts, and Hymns for a Month." The letter press is made up of selections from the poets. Price, $1.50. Nothing we have seen in the way of a calendar is prettier than the one offered by the same publishers, entitled "Children of the Year," price, $1.50. Each month has its finely colored plate and appropriate selections of verse, and the figures are all those of children. If anything shows that the world is all akin, it is the universal love of children and the popularity of books and pictures relating to them.

"THE Year of the Catholic Church" is the title of a new wall calendar, beginning with Advent, "for use of Anglo-Catholics in the United States," compiled by Wm. Stanton Macomb. This Year Book has some valuable features in addition to most that we have observed in our other excellent periodicals of this kind. The tables are very clear and the directions and explanations as to the services are very complete. The selections are excellent and practically helpful. With the other creeds the Athanasian is given in full. We would suggest a thicker paper for future issues. Philadelphia: John Jos. McVey. Price, 50 cents.

THE Girls' Friendly Society continue the issue of their pretty wall kalendar which is already well known to many of our readers. There is a fine engraving of some scene in the life of our Lord on each page, and for each day a text of Scripture. In the margin are brief extracts from poets and divines. The pages are red-lined and very bright and clear. This kalendar is for the private room, not for use in the service. Compiled by St. Mary's Ward, St. Stephen's church Boston. Sold at all Church book stores.

"*Sunday*," with 250 illustrations, the bound volume of the periodical, being suitable reading for the young on the Lord's Day, is a most appropriate, inexpensive, and helpful book "to have in the house." It is not solemn and stupid, but a really good and entertaining book for children. E. & J. B. Young & Co., New York. Price, $1.25.

GEORGE SAINTSBURY has prepared an anthology of the poets in a year book entitled "A Calendar of Verse." It groups the selections from each poet together, and in this respect differs widely from the ordinary hap-hazard arrangement of other books of like character. Thomas Whittaker promises the volume in dainty style next week.

MESSRS. J. B. LIPPINCOTT & CO., Philadelphia, offer two very attractive books for the holidays: "Twenty Little Maidens," by Amy E. Blanchard, illustrations by Ida Waugh, and "Chronicles of Fairyland, Fantastic Tales for Old and Young," by Fergus Hume, illustrated by M. Dunlop. Price of each, $1.50.

A POPULAR WORK on the "Cathedrals of England," profusely illustrated, will be published shortly by Thomas Whittaker. Each Minster will be treated by some noted attache. Thus Canon Farrar will describe "Westminster Abbey," Canon Benham "Winchester Cathedral," Canon Talbot 'Durham," Dean Spence "Gloucester," etc.

MESSRS. E. & J. B. YOUNG & CO. are constantly receiving and distributing the wholesome publications of the Society for Promoting Christian Knowledge (London), and we are glad to recommend the following, in addition to the large list recently mentioned in these columns:

Household Troops; or, Small Service is True Service. By Mary H. Debenham. Illustrated by Lancelot Speed. 80c.

Second Sight. By A. Eubule-Evans. Illustrated by Lancelot Speed. $1.00.

Children of the Mountains. A Story of Life in Scottish Wilds. By Gordon Stables, M. D., C. M. Illustrated by F. Barnard. $2.00.

Dick's Water Lilies; and other stories. By Crona Temple.

Jennifer's Fortune. By Mrs. Henry Clarke, M. A. Illustrated by H. M. Paget. $1.50.

Sail-Ho! or a Boy at Sea. By George M. Fenn. Illustrated by M. H. Oberend. $2.00.

Little Lady Maria. By the author of "A Fellow of Trinity," etc. Illustrated by Gordon Browne. $1.25.

The Thirteen Little Black Pigs, and other stories. By Mrs. Molesworth. Illustrated with colored plates.

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A-Lady Born. By Ella Edersheim Overton. Illustrated by W. H. Oberend. 80c.

The Blakes of Culveredge. By C. E. M. Illustrated by F. Barnard. $1.00.

The Household

Allendale's Choice

A VILLAGE CHRONICLE

BY LEIGH NORTH

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CHAPTER I.

TOWN AND COUNTRY

Allendale wanted a rector. The Bishop would fain have supplied its needs and made overtures to that effect, now and then, but the powers that were, clung tenaciously to their own liberty of choice, and gently but firmly resisted his efforts.

"The Bishop is a very good man. I haint nothin' against him, and he's always ready to help and advise us when we ask him," said Mr. Phipps, the grocer, "but it stands to reason we know what we want best ourselves; and I, for one, am opposed to anybody's choosin' for us."

So it continued to stand to reason for an indefinite period that they knew what they wanted, and for the same length of time the pulpit remained unoccupied.

"This is a growin' place," continued Mr. Phipps, looking defiantly round for contradiction, "and we want just the right sort of man." There had been one shop and two houses put up within a number of months previous, but to the casual observer, the growth to which Mr. Phipps was fond of alluding was not very rapid.

Allendale was small and inconspicuous on the map, and the passing traveller on the express train which dashed by two or three times a day, had even the indifference, now and then, not to be aware of its existence, and the audacity to express surprise when his attention was called to the fact. It consisted of three streets running parallel with the railroad, and three more crossing them at right angles, with an outlying fringe of scattered houses. Some one had jocosely remarked that the town looked like the game of "tit-tat-to," but the pleasantry proved unacceptable, and was frowned down. The development of the place was arrested on one side by an old cemetery; but on the other its powers of extension might have been unlimited, since only verdant fields bounded the pretty stream which made its way through the smiling valley. Down the road on either side were occasional farms or gentlemen's country houses, whose inhabitants might be counted on, when the weather was fine, and neither too hot nor too cold, to swell the ranks of the congregation in the little church. But as the country houses were often unoccupied through the winter, and the interest of the owners much greater in their city homes, while the farmers were a busy set, neither could be considered an important factor in the parish.

"I do what I can for these people when I occupy my rural mansion," said old Mr. Nugget, pompously, with a wave of his hand, "but I have too many other claims to allow them to depend upon me in my absence."

Mrs. Nugget avowed that she came to the country to "rest," and only occasionally felt sufficiently rested to attend service, while the three Misses Nugget used their home chiefly as a preening ground for wider flights, to the sea shore, the mountains, or to Europe, as the case might be.

Miss Julia Nugget, the eldest, aged twenty-six, was a young person of great decision of character. She was a fine horsewoman, and might be seen scouring the country on her large bay horse, whenever she was temporarily resident at home. Had the matter of the choice of a clergyman been left in her hands she would soon have settled it, and felt able to advise both the Bishop and vestry in regard to the subject. But happily, perhaps, her frequent absences prevented her taking a very active part. "Jule wants to have her finger in every pie that's making," drawled the next sister, Anastasia, lazily. "It's a pity they couldn't make her President of the United States, and then she'd have every body fixed just to suit her, whether it suited them or not."

"But the President don't have all the say," answered Mabel, the youngest, giving a final touch to the feather on her hat and bending her head on one side to notice the effect in the glass.

"Oh well, Pope of Rome then, I don't care who," responded Anastasia.

"Mr. Phipps, when are you going to have this business of the clergyman settled?" asked Miss Julia, reining up her impatient steed in front of the grocer's door.

"It requires consideration, Miss Nugget, we must not be hasty in such a matter. It'd be a nice fix to get saddled with a man we did not like and not know how to get rid of him. This is a growin' place and may be considered a very desirable position."

"Well, it is time it was settled," said Miss Julia, decisively. "I am sure I could easily find somebody to suit if I had the thing in charge. I should recommend a young, active man, single, and energetic, and progressive in his ideas. I am sure there must be plenty such."

"Oh, la! if we have a single man all the young ladies will be running after him," responded Mr. Phipps slyly.

"Nonsense! young ladies have something better to think about in these days," replied Miss Julia, contemptuously, leaning forward to fleck off a fly from her horse with the end of her whip. Mr. Phipps moved uneasily. He had his own views about female interference, but the Nuggets were too good customers to render the expression of his opinions on the subject expedient. At home he held a tight rein over his small household of one, and meek Mrs. Phipps seldom ventured an opinion that was not met with the response: "Hold your tongue, Marthy Ann, them's not women's affairs."

"If I were not going away," continued Miss Julia, thoughtfully.

"Thanks and praises that you are," was Mr. Phipps' mental, unvoiced response. But what would have happened in the desirable or undesirable event of Miss Julia's remaining was not then to be promulgated, for the arrival of a number of customers obliged him to beat a hasty retreat, (after excusing himself), into his store.

Allendale might be small on the map, it might offer a very modest salary, and its parsonage might be one of the tiniest and most inconvenient in the land, but it was not small in its own estimation, and its requirements were as exact and numerous as any of the city parishes. "We want a good preacher, that'll draw the people, then maybe we can enlarge the church some day. And he must have a good voice, and be a good reader, and he'll need to be sociable and pleasant-like, in visiting round. Not one of your men that sets store by the rich, but should treat all alike. And he must be economical so as to get along on the salary, without wantin' it raised. That we can't engage to do," etc.

The parsonage might be small but the pride of the people in having a parsonage at all was very great. "Many's the congregation bigger than we are that has nothing of the sort," they said. It was not necessary to have a bath room, they decided, when it was built, and a minister should not have much company, so there wasn't any use in making a large parlor. Somebody called it a little box. "Well," sniffed Mr. Phipps who had been chief architect, indignantly, "if it *is*, it's a very good sort of box, and many a minister might be thankful for such a one."

So the Bishop came to view the parochial treasure, and though he would fain have suggested many improvements for the comfort of his brethren, he felt obliged to congratulate the people on the success of their efforts, and to dwell upon the fact that to have a parsonage at all was a great gain.

There was one hindrance that stood in the way of the much-talked-of choice, and that was the memory of a previous rector. New suggestions of names, etc., were met with a reference to the Rev. Mr. White, and comparisons unfavorable to the present candidate to be instituted. Mr. White had died truly in "the odor of sanctity" and death had done more for his reputation than perhaps his life would ever have accomplished. He was a young man of vigorous physique and pleasant address, animated by a true Christian spirit of interest in his work and so far as in him lay, doing the best he could in his little corner of the vineyard. He was occasionally quick tempered and not always tactful or judicious in his arrangements. Nor could it truthfully be stated that he was a fine preacher or a superior reader. Moreover he frequently outraged the feelings of the choir by his frank and ill-considered comments, (for he was no musician) upon their finest efforts. Towards the close of his short ministry, murmurs were beginning to be heard and discontent with their pastor to be expressed in various quarters. But death had come suddenly to put a stop to all this and to embalm his memory in many loving hearts. His illness was short and fatal, and those who had greeted him one day in the market place were bending in a few hours over his cold and silent form.

It was a great shock to the entire community. His errors and imperfections were forgotten, and the real worth of the man's character came to be appreciated and understood as it never had been in his life-time. Even the severest fault-finders joined the general chorus in his praise. The choir, with voices softened and broken by emotion, sang their finest anthems and never gave a thought to poor Mr. White's former animadversions.

They had had other ministers since, but none who had left so strong an impression. Hence it was that the ghost or memory of Mr. White seemed to stand between the people and their choice, adding another element to the many which caused delay and hesitation.

"If we could only get somebody like poor Mr. White," echoed one and another, and seen through the magnifying glasses of time, distance, and death, none seemed to approach unto his stature. "When Mr. White was here, we did so and so," hence if Mr. Black should do differently, his methods and manners would not be deemed acceptable, and to hope to make a favorable impression he must resemble Mr. White though he be diametrically opposed to him in ideas, habits, and appearance.

"We'd better wait till we're suited," said old Mr. Hubbell, the senior warden, who was somewhat of an invalid, and with his wife and daughter occupied one of the best houses in the place. "So say I," answered Mr. Phipps, "we'll do nicely without a minister for a while, and be savin' money by it. To get started with a little balance in the treasury before we undertake new expenses will be just as well." So argued wardens, vestry, and people, and the waiting time grew more and more protracted.

The church was either closed, or occasional services were held by chance supplies or an imported lay reader. There seemed no one able or desirous of undertaking that office as a permanent thing. Mr. Phipps had some slight leanings toward it, which the unconscious but gently persuasive influence of his wife managed to counteract. He would have been quite surprised had he known that "Marthy Ann" was really so important a factor in the matter. But "Marthy Ann," though she had considerable respect and admiration for her husband's powers, had an intuitive sense that they were not calculated to adorn the reading desk. So successfully and skillfully therefore did she represent his state of fatigue on the Sabbath, and need of repose after the labors of the week, that she succeeded in accomplishing her purpose of preventing his volunteering to take the office upon himself.

Mr. Nugget was too far off, Mr. Hubbell too much of an invalid, and Judge Bell not a professor. Though often an attendant on the services he was frequently absent from home, which also made him unavailable. So the parsonage was temporarily rented, the sexton dismissed, and a small boy substituted in his place, the general expenses of the church reduced to a minimum, and a cloud of apathy seemed to descend upon all concerned.

If however this was satisfactory to the majority, there were a few who mourned in secret over such a state of affairs. They missed their church privileges, which no other denomination could supply. It pained them to see the closed doors of the sanctuary, and they longed for a pastor's cheering presence and counsel. It was not their habit to vociferate and complain, so they waited patiently, in silence or with a timid protest, hoping for better days.

(*To be continued.*)

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Financial News

REPORTED FOR THE LIVING CHURCH

The bond market during the week has been very active and prices are quickly rising to the point attained last winter. Part of the demand comes from individuals, many of whom have had their confidence shaken in banks, and feel that their funds are safer when invested in good securities. First mortgage bonds of dividend-paying railroads, and city and county bonds, are receiving the most attention, as it is generally considered that securities of this class have the most permanent value and stability.

The stock market also shows some improvement, but moves upward more slowly. Such industrial stocks as may be influenced by tariff legislation, are weak and uncertain. Sugar Refining Company is the most noticeable in this respect.

Money continues to pour into New York in a steady stream, and the banks are at a loss as to employing it. Time loans on mixed collateral are freely offered at from two and one half to three and one half per cent, while call loans are obtainable at one half to one per cent. Good commercial paper is now sought for on favorable terms to the borrower, but little is offered. Credits in mercantile and manufacturing circles have been so contracted that little or no outside money is required to conduct business. This state of affairs has forced many national banks to seek short-time municipal bonds to take the place of commercial paper, and large amounts of bonds of this character, which become due within a year, are readily absorbed.

The savings banks, on the other hand, are not accumulating deposits but almost without exception are suffering a steady decrease. This is explained by the fact that so many workingmen are out of employment, or else working on reduced time and less wages. Savings banks are essentially the workingmen's institution, and the increase or decrease in the deposits of such banks are an absolute barometer of the labor conditions of the country, or more accurately, in those portions of the country where mutual savings banks exist. C.

New York, Nov. 25.

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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour.

The Turkey's Thanksiving

BY ELSIE WHITE GAYNOR

Little Thomas went to bed,
Thinking of the morrow,
'Twould be the glad Thanksgiving Day,
What joy was there to borrow
In visions of what the day would bring
Indeed he was not able,
To keep his mind off pumpkin pies,
And the turkey on cook's table.

But soon 'twas something else he saw,
The barnyard seemed a-flutter,
And every gobbler, hen, and chick
Seemed making such a splutter,
And soon 'twas plain that little Tom
Was causing the commotion,
Yet why or wherefore, little man,
He'd not the slightest notion.

Up marched the largest gobbler then
Unto our little hero:
'We'll have you for to-morrow's feast,"
How Tommie quaked for fear, oh!
Then in a trice the turkeys all
Rushed straight at him, when screaming,
How very strange and good to find,
He had been only dreaming!

Old Ben

"It's going to be cold to-night," said Jack, the burly hired man, coming from the barn and putting out his great brown hands towards the fire.

Roy looked up from his book and nodded.

"I pity the man who will have to go far in the wind," said Jack.

"And the horses too, eh, Jack?"

"Oh, horses can stand it. They're used to being out, and their skin is thick," was the answer. "There's Old Ben; he'll get under the tree and keep warm."

"I hope you haven't left Ben out!" exclaimed Roy. "If you have, you have done wrong, for Ben is a faithful horse, and never shirks a duty. Animals have feelings as well as human beings, and they serve us well when we are kind to them."

"Well, I guess it won't hurt Ben to leave him out to-night. It'll toughen the old fellow, and besides, it was too cold for me to go to him in the teeth of the wind and fetch him in. It's only one night, Roy," seeing Roy shut the book.

"But it's Old Ben, the best hand on the farm," said the boy quickly. "We should be kind to dumb animals. I would never have thought of leaving the old fellow in the meadow such a night as this. It is cruel."

Jack made no reply, but looked half-scowlingly at the boy, and having warmed himself at the fire, went up to the attic to bed.

Roy arose and walked to the window. Already Jack's predictions were being fulfilled. A cold wind was rattling the windows of the farm house, and indications of a bitterly cold night were abundant. The boy heard the blast with a shudder.

By and by he slipped from the house and went to the harn; taking a halter from above Old Ben's stall, he went down the lane that led to the meadow. He could hardly see his way, the night was so dark, and the wind seemed to blow through his bones.

"Ben's nothing but a brute to Jack," said Roy. "The man can't appreciate good service until it has been hammered into him. What does he care for a freezing horse as long as he is tucked up in a warm bed?"

Roy reached the bars and called Old Ben. In a little while he was answered by a joyful whinny, and the old horse came up. Roy haltered him and rode him back to his stall.

"I'll never go back on you, old fellow," said the boy, patting Old Ben's strong neck, and when he had put him safe in the barn, with a good feed before him, he went back to his book.

Though old, Ben was the swiftest horse on the farm. He could out-distance all the others, and when speed was necessary, he was always the chosen one.

The wind rose higher and higher, and Jack, frightened by the storm, sprang from the bed and fell headlong down the stairs, at the bottom of which he lay badly hurt, and calling for a doctor. Roy's mother examined him and shook her head; the case was serious.

"You can't get Ben up in time to ride for the doctor," groaned Jack.

"He's closer than the meadow," answered Roy, as he hurried off, and in a trice he was riding the faithful old horse over the country road at the top of his speed.

The doctor came back with Roy, and Jack was not only made comfortable, but his life was saved.

"Roy didn't lose time," said the surgeon to his patient. "If Old Ben had been in the meadow instead of in his stall, you would surely have bled to death."

The man turned pale and looked at the boy. "How did Old Ben get in his stall?" he asked.

"I brought him in from the field after you had gone to bed. I tell you it pays to be kind to animals. Don't you think it does, Jack?"

Big Jack, the farm-hand, held out his hand and took Roy's in his horny palm. "I guess I needed a lesson of this sort," said he. "Hereafter, if there is to be any freezing in the meadow, it shan't be Old Ben."

It pays to be kind to dumb animals. They respect a soft hand and kindly voice, and stand ready, in their humble way, to repay a kindness a thousandfold. Don't forget the dumb inhabitants of God's beautiful earth.—*Selected.*

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Suggestions for Christmas Presents

A VERY ACCEPTABLE gift for the coming Christmas is a collection of photographs of the World's Fair. These may be easily obtained through art dealers or from amateur photographers. A very attractive album may be made with these pictures, either mounted or unmounted.

FOR the little stick-pin cases one needs a strip of linen, ribbon, or silk, six inches long and three and a half or four inches broad. This must be lined with silk, and interlined with cotton wadding, which may, if one likes, be scented with sachet powder. The edges are finished with a cord, of which two long ends are left at the centre of one end, and are used to tie about the case to fasten it after the pins are put in and the whole rolled up. A particularly delicate one is made of white linen, embroidered with pink rose-buds, and edged with fine gold cord.—*Harper's Bazar.*

A PRETTY little bunch of hanging pin-balls is made of apple green surah silk, suspended and tied with white baby ribbon. There are eight balls. Cut eight circular pieces from the silk, each piece to measure ten inches in diameter. Turn under the edge and face each one around with the white ribbon. Then place a bunch of wool wadding, sprinkled with orris, in the centre, and tie the silk tightly around it with the ribbon, and tack a pretty rosette bow of the ribbon at the side. Suspend each one from ends of the ribbon, cut in different lengths, and fasten them all at the top, under a full bow of the ribbon. This is a pretty as well as useful ornament, to be hung on the mirror over the dressing-table, and the round balls are very convenient for holding the many little stick pins that are now used so generally.

WASTEPAPER BASKETS.—The common tea chest matting can be procured at almost any store, as it comes around carpet and matting as well as dates and raisins. For a waste paper basket take two strips, mark off each strip about 13 inches wide and 32 long; allow two or three inches extra all around. Draw the lines with a lead pencil and yard stick. The three inch band turn in on the wrong side, crease on the pencil line, then baste; cross the two strips, which will make the bottom of the basket double, then draw up in the form of a square basket and sew up the corners with thread to match the matting. Now take six yards of manilla rope, cut four one yard lengths and four one-half yard lengths, fringe about four or five inches on each end of the yard pieces, sew this tassel at one corner of the basket, then loop the rope across one side, sewing the loops so that they will stand above the basket and allowing the other tassel to come at the opposite side. Arrange the four yards around the top in this way, then make an ornament of three loops and one fringed end out of each of the half-yard pieces. Sew one on each corner of the basket just below the other fringe; the lower one will be about even with the bottom of the basket. Of course this arrangement of rope can be varied to suit one's fancy. The lining can be adapted to the room in which it is to be placed. Allow enough goods to go all around the top of the basket and at least half as much more, gather with an inch frill and sew around the top. In case the basket does not seem firm, sew a wire around the top below the frill. The lining can then be drawn down, tacked to the corners and bottom, and then shirred into a rosette in the middle of the square, or a covered button will answer the purpose. Ribbon bows can be placed at the corners of the basket if desired.

TOOTH BRUSH CASES, more dainty than durable, are made of white linen. A strip 18 inches long and two inches wide is used. Turn in the edges, and line with a strip of oiled silk. Turn seven inches of the length back upon itself, and sew the lengths together so as to form a linen pocket with an oiled silk lining. Then finish the end of the projecting part so as to form a pointed flap, to which is attached a bit of baby-ribbon five inches long. Another five inches of ribbon is attached to the centre of the pocket about two inches from the top. These two ribbons are to be tied when the tooth-brush is within. The reverse side of the case is decorated with little sprigs of flowers done in water-colors or silks, and the owner's initials may be put on the flap if further decoration is desired. Larger cases for brushes and combs may be made in the same way.—*Harper's Bazar.*

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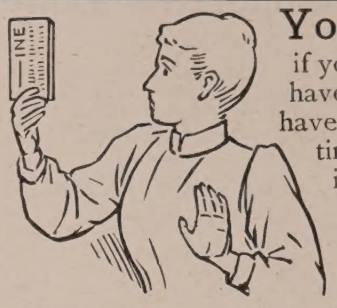

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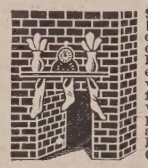

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